

**REVISED  
ENGLISH SCRIPTURES  
WITH NOTES**



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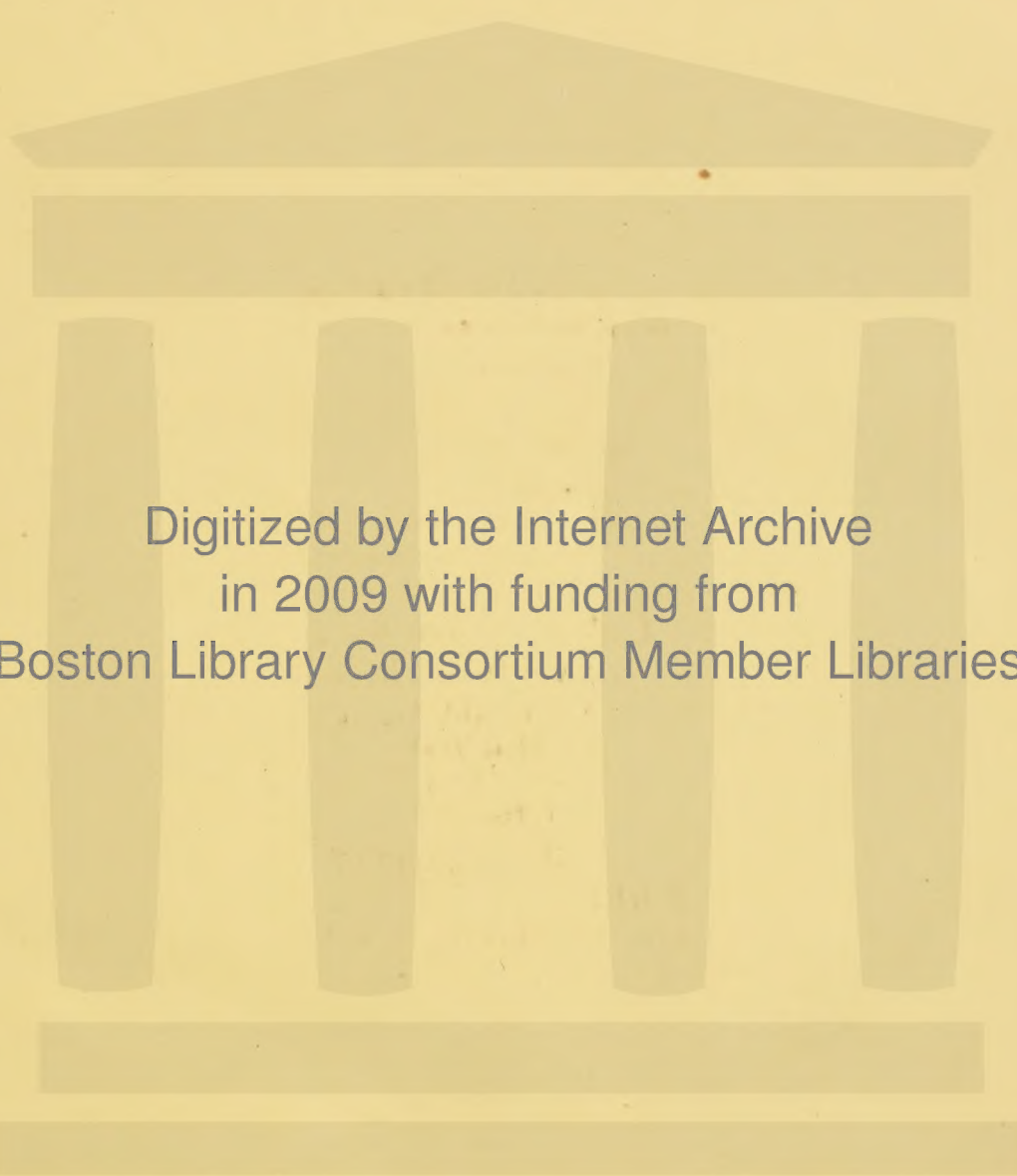
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THE  
EPISTLE TO THE EPHESIANS.

*Translated from the Greek,*

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

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"The seed is the word of God."—LUKE VIII. 11.

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## P R E F A C E .

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THE importance of presenting the truths of inspiration to all mankind, through the medium of languages which are in common use, will not be questioned, as *an abstract principle*, by any, who believe that the word of God is a lamp to our feet, and a light to our path. This principle involves the necessity of such changes in versions of the Scriptures as time and the fluctuations incident to all spoken languages may demand. No reverence for "gray antiquity" should be allowed to interfere with the great duty of exhibiting "the mind of the Spirit" in the plainest and most faithful manner. Obvious as this truth may seem to be, the history of past ages shows, that when attempts have been made to reduce this abstract principle to practice, hostile feelings have been aroused, and those, who labored to benefit the world by making new versions, or amending those, which were often greatly defective, have been assailed as enemies of truth, and corrupters of the word of God. Versions that have long been current are the store-house of words and phrases expressive of religious ideas. The phraseology becomes so firmly linked with the ideas, that any attempt to change it will often awaken suspicions in the minds of that class, who seem to believe that inspiration does not attach itself to *the thought*, but merely to the words used to spread that thought before the mind. In point of fact, translations are inspired no further, than as they exhibit *the ideas* conveyed through the medium of those languages in which Jehovah originally addressed man. If words present an untruth, they do not merit the name of inspired language: they are a vehicle for something, which the Lord will never acknowledge as his own.

The attachment cherished for particular versions is not always graduated by their merit, as exponents of the Divine will. The blind partiality of the Fathers for the Septuagint, with all its errors and corruptions, is now universally regarded as a striking display of superstitious feeling. A similar partiality for that specimen of barbarous Latinity, the *Itala* version, brought down a storm of censure and invective on Jerome, when he undertook that *cautious* revision of its pages, which gave birth to the Vulgate. However, frequently men may have imagined, that they did God service by warring against honest efforts to diffuse the truths of religion by translations, it is still a solemn fact, that many are found to be zealous advocates for the letters and syllables, in which they imagine truth must reside, who at the same time, are utter strangers to the truth itself. The Jew pays a blind adoration to the letters and points of the Hebrew text, while, as in ancient times, "the veil is on his heart when Moses is read." It is no love to the truth, which has exalted the Vulgate above the Hebrew and Greek originals, in the estimation of the Papal community. No Protestant dreams that a regard to "the sincere milk of the word" has led the authorities of that community to make the version of Jerome the basis of all translations. It



will be hardly contended, that love to truth induced their translators to copy such words as "*Pasch*", "*Tunike*" "*Azuma*", "*Holocaust*", and others equally unintelligible to the great mass of readers.

The history of Biblical Translation is eminently *suggestive*, as to the motives, which have influenced the minds of men, when efforts have been made to exhibit the truths of religion in the form of a permanent record. It is probable, that many, who distinguished themselves by their hostility to such efforts, were unconscious of *the nature* of the impulse under which they acted, and were not aware that an agency, which holds no alliance with the world of light, was employed to arouse their passions to battle against the truth that came down from heaven. But it is not necessary to dwell longer on this topic. It may be left to the consideration of the candid, who love the Word of the Lord, and desire to see it spread and bless mankind.

In making the following version, the rules drawn up by the American Bible Union have been cheerfully adopted. Their soundness is such, that they will receive the approbation of all competent judges.

In executing his task, the Translator has endeavored, as far as practicable, to employ the simplest terms. These are, in most cases, furnished in words of Saxon derivation. They are more intelligible than those derived from the Latin or French. It is in the words of Saxon origin that all, who use the English language, receive the earliest communications of thought; in these, our mothers spoke to us at the fireside. They are associated with all the recollections of childhood, and stand intimately connected with the deepest impressions made on our minds. Hence, they will always paint ideas with the greatest vividness. In short, they are far more *impressive* than a phraseology learned after the freshness of early years has passed away.

In the work of interpretation, it has been deemed important to recollect, that the inspired writers were Jews by birth and education, and that their familiarity with the Hebrew or Syro-Chaldaic exerted an influence on their modes of expressing their thoughts in Greek. To overlook this fact, and lose sight of the Hebraistic coloring, which the language of the New Testament exhibits in the signification of its words and the construction of sentences, must lead to results unfavorable to correct translation.

As the Bible is continually read aloud in the family circle and in public worship, *harmony* in its language should not be neglected. Hence, in a few instances, the order of the words has been changed, and, in some cases, a softer sounding word has been substituted for one which was harsh, while the sense remains unchanged.

In reference to the corrections of the Text, in conformity with the judgment of biblical critics; the number of what the translator would regard as "known errors" is quite small. He believes, that the editors of some of the critical editions of the Text have not been sufficiently cautious.

In the prosecution of the work, the writer has labored to have "a conscience void of offense", and to act as one who must, ere long, "give an account" to Him, who knoweth what is in man. He indulges the hope, that he has not erred intentionally, and that the mite, which he is permitted to add to the stock of Scriptural knowledge, may do good, when he shall have gone "the way of all the earth".

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In laying before the reader the following rules, it is proper to remark that the third special one has been pursued, as far as *utility* demanded.



**"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION."**

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected."

**"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT."**

"1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place."

## AUTHORITIES NOTICED IN THIS TRANSLATION.

### VERSIONS OTHER THAN ENGLISH.

Vulgate, edition of Van Ess, 1824. Also that of Fleck, Leipzig, 1840, with var. readings.

Beza's N. Test., Geneva, 1590, and Lond., 1814.

Montanus' Lat. V. of N. Test., N. Y., 1831, and Philad., 1806.

Erasmus' N. Test., Frankfort, 1653.

Castalio's N. Test., London, 1776.

Peshito Syriac. Edited by Buchanan and Watts, Lond., 1816.

Luther's German N. Test., Frankfort, 1838.

Belgie (Low Dutch), London, 1817.

French Genevan. Martin's N. Test., N. Y. 1839, cited as "G. French".

French N. Test., edited by Gausson and D'Aubigné, Lausanne, 1849, cited as "S. French" (Swiss French).

De Wette's Bible, cited as "De Wette", Heidelberg, 1839.

Heb. N. Test. of British and For. Bib. Soc., Bagster, 1836.

### EARLY ENGLISH VERSIONS.

Wiclif's, Tyndale's, Cranmer's, Genevan, and Rhemish, as published in the English Hexapla.

### RECENT ENGLISH VERSIONS.

Wakefield's N. Test., Cambridge, 1820.

Dickinson's N. Test., Boston, 1833.

A. Campbell's N. Test., Bethany, Va., 1832.

Kendrick's N. Test. Prof. A. C. Kendrick, Philadelphia.

Clowes' MS. Vers. of Ephesians; in Library of A. B. U.

### COMMENTARIES.

Bengel's Gnomon, London, 1850.

Professor Eadie's Commentary on Ephesians, London, 1854.

Calvin's Commentary on Ephesians.

The Citation "Text. Recept." refers to that of Bagster, noticed above.

### LEXICONS AND DICTIONARIES.

Liddell and Scott's Greek Lex., N. Y., 1849, cited as "Liddell".

Robinson's Lex. N. Test., cited as "Rob".

Bretschneider's Lexicon-Manuale, Greek N. Test., Leipzig, 1829, cited as "Bretsch."

Scapula's Gr. Lex., Basle, 1520.

Heidericus' Gr. Lex., Leipsic, 1767.

J. H. Bass' Lex. N. Test., London, 1848.

Greenfield's Lex. N. Test., London, 1829.

Donnegan's Gr. Lex., Boston, 1832.

Gesenius' Heb. Lexicon.

Leverett's Latin Dictionary, Boston, 1839.

Johnson's English Dictionary.

## GRAMMARS &amp;c.

Buttmann's Gr. Gram., by Prof. Robinson, N. Y., 1851.

Anthon's Gr. Gram., N. Y., 1844.

Stuart's Gr. N. T., cited as "Stuart", Andover, 1834.

Winer's Gr. N. Test., translated by Stuart and Robinson, 1825.

"Hoogeveen's Greek Particles", abridged by Seager, London, 1829, cited as "Hoogeveen".

## CRITICAL EDITIONS OF THE GREEK TESTAMENT.

Tittmann's, edited by Prof. Robinson, N. Y., 1842.

Knapp, fourth edition, Leipsic, 1829.

Scholz, as published in the "English Hexapla" by Bagster.

Lachmann's readings, as published in the margin of Bagster's 8vo. Gr. Test., adopted by the A. B. U. as the basis of its version. The readings of Lachmann in the margin of Robinson's Tittmann have been examined.

Tischendorf's readings, as noticed in the margins of Bagster's 8vo. Gr. Test.

Griesbach's N. Test.

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In dividing this Epistle into paragraphs, Bagster's Text, compared with Knapp and Tittmann, has been the guide.



THE

# EPISTLE OF PAUL TO THE EPHESIANS.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:	ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.	PAUL, an apostle of Jesus Christ <sup>a</sup> by the will of God, to <sup>b</sup> the holy ones <sup>c</sup> who are at Ephesus, <sup>d</sup> even the believers in Christ Jesus:
2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.	<sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.	you, and peace, from God our Father, and the Lord Jesus Christ. Blessed be the God
3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all	<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς	and Father of our Lord Jesus Christ, who hath blessed us <sup>e</sup> with every spiritual blessing

<sup>a</sup> "by the will of God"; διὰ θελήματος Θεοῦ. This phrase in the E. V. 1 Cor. 1 : 1 is rendered, "through the will of God". In 2 Cor. 1 : 1 and Coloss 1 : 1, "by the will of God". I regard "through" as a more accurate rendering of διὰ, in most cases, than "by". Still it is not common in our language at present, for indicating *instrumentality* or *agency*. But for this, it would be preferable in *this*, and all similar cases, as we could then restrict "by" to the *instrumentality* indicated by *case*, where the Greek employs no preposition. In the passages cited above, as well as in Gal. 1 : 1, where the construction is similar, the Vulg., Eras, Beza and Montanus have rendered διὰ by *per*.

<sup>b</sup> "the holy ones"; τοῖς ἁγίοις. The common rendering of ἅγιος, "saints", has been dropped for the following reasons. That word is not of Anglo-Saxon origin; it has been greatly abused, in its application to some of the worst persecutors and fanatics that have ever lived. The papal calendar is filled with the names of these "saints";—there is no instance in which "holy" does not afford a perfectly correct rendering of the Greek adjective. For greater exactness, *ones* has been printed as a supplement. So in all cases, in this Epistle.

<sup>c</sup> "who". In all cases, where the relative refers to persons, (unless the antecedent is a collective noun,) *who* should be employed.

<sup>d</sup> "even"; καὶ. When this conjunction occurs between words, that are properly in *apposition*, it has the sense of *nempe, to wit*. It thus serves to explain the import of the first word. See Matt. 13 : 41. 1 Cor. 15 : 24. Bretsch. and Rob. (article καὶ). Stuart's Gr. § 150. 3, note 1.

"even the believers"; καὶ πιστοῖς. This adjective is used for the participle πιστευόντες, "believing" or "believers". So in John 20 : 27, μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Acts 10 : 45; 16 : 1. 1 Timo. 4 : 3. Rob. on πιστός. Storr. Opuscula II. 21, "qui Christo sacri sunt et in eum credunt." Syriac, ܡܚܝܡܢܐ (Mehaimene), "the believing"; Castalio, "fidentibus"; Campbell, "the believers". So Eadie and Clowes. Tyndale and Cranmer, "which believe".

<sup>e</sup> "with every spiritual blessing"; ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Πᾶς, joined to a singular noun without the article, is equivalent to *εἰαστος, each, every*, etc. See Matt. 18 : 16. Εὐλογία occurs in the singular ten times (exclusive of the present instance), and is uniformly rendered by a singular noun

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
spiritual blessings in heavenly places in Christ:	ἐπουρανόις ἐν Χριστῷ, <sup>4</sup> καθὼς	'in heavenly places in Christ:
4 According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:	ἔξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, <sup>5</sup> προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, <sup>6</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν	<sup>4</sup> even as he chose us in him, before the foundation of the world, that we should be holy and blameless before him 'in love:
5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,		Having predestinated us <sup>1</sup> to <sup>5</sup> be adopted as sons through Jesus Christ <sup>1</sup> for himself, according to the good pleasure of his will, to the praise of the <sup>6</sup> glory of his grace, with which he favored us in the Beloved:
6 To the praise of the glory of his grace, wherein he hath		

in the E. V. Robinson (article *εὐλογία*,) paraphrases this passage, "with every kind of good," etc. Beza, "omni benedictione spirituali". So Vulg. and Erasmus. Wakefield, Campbell and Clowes, "with every spiritual blessing".

<sup>4</sup> "in heavenly places; ἐν τοῖς ἐπουρανόις. Although I regard the word "places" as the proper supplement, still, as many commentators have supposed that πράγματα (*things*) is understood here, rather than τόποις, I recommend that the marginal reading "or things" be transferred from the E. V. to the margin of the "Revised Version".

<sup>5</sup> "even as"; καθὼς. Rendered thus, E. V., John 5 : 23. 3 John 3. Dickinson, "even as". This is more familiar and harmonious than "according as"—"he chose", ἐξέλεξατο. As the aorists express action as *simply* past, the English imperfect is the proper rendering of those tenses in the indicative, where they have the *historical* sense. Anthon's Gr. p. 481. Wakefield and Clowes have, "he chose".

<sup>6</sup> "blameless"; ἀμώμους. As "blameless" corresponds accurately with the Greek, it is to be preferred to the phrase "without blame", as concise and forcible. That phrase originated with Tyndale, and was copied by later translators. See Robinson's Lexicon. Erasmus, "irreprehensibles"; Beza and Castalio, "inculpati"; Dickinson, Kendrick and Campbell, "blameless"; De Wette, "fehllos"; Belgic, "onberispelijk".

<sup>1</sup> "in love"; ἐν ἀγάπῃ. By the pointing of the text of Erasmus, a period is placed after ἀγάπῃ, while the Text. Recept., as edited by Bagster, uses a comma. Thus ἐν ἀγάπῃ is made to qualify ἁγίους καὶ ἀμώμους. The Eng. Version follows this punctuation; so Luther, Beza, Castalio, Vulg., G. and S. French, Belgic. On the other hand, the critical editions of Griesb., Knapp, Scholz, Lachmann and Tischendorf place the Greek colon after αὐτοῦ, and so join ἀγάπῃ to προορίσας. So the Syriac places the point after ܡܪܝܬܐ (*kedomau*), "before him", and commences the next sentence with the conjunction and noun ܒܚܝܬܐ (*vabechoobo*). Eadie advocates this construction, and adduces the authority of Chrysostom, Theodoret, Moldenhauer, Koppe and others in its favor. Bengel says, "ipsi principio epistolæ congruit, ut amor construat non

cum sancti et immaculati, quod item sine expressâ amoris mentione ponitur c. 5 : 27, sed cum subsequente descriptione adoptionis. Coll. 2 : 4. 1 Joh. 3 : 1; utque amor Dei prius celebretur, quam noster. Hoc pacto in amore summa eorum erit quæ sequuntur v. 5," etc. De Wette takes the same view in his version, "da er in Liebe uns bestimmet zur Kind-schaft"; Wakefield, "having long ago in his love appointed us", etc.; Dickinson, "having in love previously designated us", etc.; Campbell, "having in love, formerly marked us out", etc. I recommend that the passage be rendered thus in the Rev. Ver., "blameless before him; in love having predestinated us".

<sup>1</sup> "to be adopted as sons"; εἰς υἰοθεσίαν. The phrase of the E. V., "the adoption of sons", is too *literal*. In other words, it does not harmonize with the *usus loquendi* of the English. Unless in quotation, it is never employed in conversation or writing. "Sons" has been substituted for "children" as more accurate. In rendering υἰοθεσίαν in Gal. 4 : 5 the E. V. has the "adoption of sons". The rendering of some translators, "adoption," without any qualifying term, is too indefinite. Erasm., "ut adoptaret in filios"; Beza, "quos adoptaret in filios". See the rendering of Wakefield and Dickinson in next note. Διὰ before Ἰησοῦ has been rendered by its usual equivalent "through". See Robinson and Greenfield.

<sup>2</sup> "for himself"; εἰς αὐτόν. Εἰς αὐτόν is equivalent to—"for his own use". See εἰς in Rev. 22 : 2. Mark 1 : 4. Matt. 8 : 4. Connecting εἰς αὐτόν with προορίσας, the thought is this, "He predestinated us to be adopted as his own sons". Εἰς often indicates the object of action. See Rob., who quotes this passage as an illustration. Wakefield, "appointed us his adopted sons"; Dickinson, "previously designated us as his adopted sons". The Greek phrase is equivalent to the Heb. ܠܝ. Heb. N. Test. ܠܝ ܕܡܝܬܐ ܕܝܗܝ ܕܝܗܝ; De Wette, "für ihn".

<sup>3</sup> "with which he favored us"; ἐν ᾗ ἐχαρίτωσεν ἡμᾶς. The reading ἡς, adopted by Lachman and some others, is not as well sustained as that of the Text. Recept. If it were otherwise, however, it would present the same sense—ἡς being a case of attraction from its reference to the genitive χάριτος.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
made us accepted in the Be- loved:	τῷ ἡγαπημένῳ. <sup>7</sup> ἐν ᾧ ἔχομεν	in whom we have redemption <sup>7</sup>
7 In whom we have redemp- tion through his blood, the for- giveness of sins, according to the riches of his grace;	τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτω- μάτων, κατὰ τὸν πλοῦτον τῆς	through his blood, the for- giveness of sins, according to the riches of his grace: "which <sup>8</sup>
8 Wherein he hath abounded toward us in all wisdom and prudence;	χάριτος αὐτοῦ. <sup>8</sup> ἧς ἐπερίσσει- σεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ	he made to abound "to- wards us in all wisdom and
9 Having made known unto us the mystery of his will, ac- cording to his good pleasure, which he hath purposed in him- self:	φρονήσει, <sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν	"understanding; having made <sup>9</sup> known to us "the secret of his will, according to his good pleasure, which he purposed
10 That in the dispensation	προέθετο ἐν αὐτῷ. <sup>10</sup> εἰς οἴκο-	in himself, "as to the plan <sup>10</sup>

*Ἐν* is instrumental here, as in 5 : 26; 6 : 16; 2 : 13, 16; 4 : 19. 2 Pet. 2 : 7. Heb. 9 : 25. Winer, § 44. (b.) As the relative *ἧ* refers to *χάριτος*, the literal rendering of this passage would be, "with which favor (grace,) he favored us". The signification of the verb is "to regard or treat with favor or approbation". The variety of renderings given to this passage proves, that translators have had some difficulty in arriving at a satisfactory result. Vuglate, "in quâ gratificavit nos in dilecto Filio suo"; Erasmus, "quâ charos reddidit nos"; Beza, "quâ nos gratis sibi acceptos efficit"; Syriac, "that the glory of the grace, which he shed on us, might be praised"; Belgic, "door welken hij ons begenadigd heeft in den Geliefden"; G. French, "par laquelle il nous a rendus agréables"; S. French, "par laquelle il nous a reçus en grâce"; De Wette, "*womit er uns begnadiget hat*"; Wakefield, "with which he graciously favored us"; Kendrick, "which he hath freely bestowed on us". Present usage demands that *ἐν ᾧ* should be translated by a relative and preposition instead of the adverb "wherein" or "wherewith". Wakefield, Dickinson and Campbell, "which".

"which he made to abound;" *ἧς ἐπερίσσεισεν*. The verb is here *transitive*, as in 2 Cor. 9 : 8; 1 Thess. 3 : 12. The relative *ἧς* is put by attraction to *χάριτος* in the genitive, instead of the accusative *ἦν*. See Rob. and Greenfield on this verb. Bretsch., "Eph. 1 : 8, *ἧς* pro *ἦν*, ex attractione"; Wakef., "which he made to overflow"; Dick., "which he has made to overflow".

"towards"; "toward" is obsolete.

"understanding"; *φρονήσει*. So Wakefield, Kendrick and Clowes. De Wette, "*Einsicht*". Prudence, which signifies "*foresight*" in reference to action or danger, cannot be properly predicated of God. The word is now used almost exclusively for "judicious management". *Φρονήσις* is used in the Sept. for *בְּרִיָּה* Prov. 1 : 2, *חֲבִיָּה* Prov. 3 : 13, where the E. V. has "understanding". Rob. gives "understanding" as one of the significations of this word. It occurs only in

one other instance in the N. T., Luke 1 : 17, where the E. V. has "wisdom".

"the secret"; τὸ μυστήριον. "Mystery", in the usage of our language, signifies something that is *inscrutable* in its own nature. In the N. T., it indicates something that was *unknown*, because nothing had occurred to bring it to light. The simplest religious truth, in reference to invisible things, is a *μυστήριον*—a secret, unless the Lord reveals it to man. Coloss. 1 : 25–27. 1 Cor. 2 : 7–13. 1 Cor. 15 : 51. Rom. 16 : 25, 26. See Geo. Campbell's Dissertation on this word, appended to his "Translation of the Four Gospels". One of the Annotators of Clowes says, "I would be rid of *mystery* altogether"—"it does not mean what is now always understood by *mystery*—but simply—his (formerly,) hidden or secret will". The word is uniformly represented by "mystery" in the E. V. of the N. Test. In Ecclesiasticus 22 : 22, *μυστήριον ἀποκαλύψεως* is rendered "disclosing of secrets". Robinson says it is "spoken of the doctrines and principles of the gospel or Christian dispensation, as having been *before unknown to mankind*". Erasmus renders this passage "*patefacto nobis arcano voluntatis suæ*"; Castalio, "*declarando nobis arcanum*"; G. French, "*le secret de sa volonté*"; Dickinson, Clowes, Campbell, "the secret". See Liddell and Bretschneider.

"he purposed"; *προέθετο*. The first edition of the E. V. (1611) reads, "had purposed"; but later ones, "hath purposed". This first was taken from the "*proposuerat*" of Beza. The ordinary rendering of the aorist by the Eng. imperfect, is to be preferred. Dickinson employs the imperfect, "he previously formed".

"as to the plan"; *εἰς οἰκονομίαν*. *Εἰς* has here the sense of "as it respects", *quod attinet ad*, or more concisely, "as to". See Rob. and Liddell on *Εἰς*. The primitive signification of *οἰκονομία* was "household-management", and then, "the duty or office of one, who presided over such management, (a steward); the arrangement, system or plan by which

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; <i>even</i> in him:	νομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς.	in the fulfilment of the time to unite all in Christ, <i>both</i> those in heaven, and those on earth; in him, in whom also 11
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:	11 ἐν αὐτῷ ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότες ἐν τῷ Χριστῷ.	we obtained an inheritance, having been predestinated according to the purpose of him who effectually worketh all things according to the counsel of his own will:
12 That we should be to the praise of his glory, who first trusted in Christ.	12 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν	That we who first trusted 12 in Christ, might be to the praise of his glory: in whom 13
13 In whom ye also <i>trusted</i> ,		ye also, (having heard the

a household was regulated". "Dispensation", which we have borrowed from the Latin, is not one of the familiar terms of our language. In short, it is used merely as an "ecclesiastical word". "Plan" is a common term understood by all who speak English. It here refers to the divine arrangement or scheme in respect to our salvation. The Apostles were constituted stewards or dispensers of the truth respecting Christ and his kingdom. 1 Cor. 4 : 1. Coloss. 1 : 25, 26. Eadie remarks on this passage, "In his good pleasure, God purposed in reference to this dispensation (*eis*), to gather together all things"; etc. Dickinson and Kendrick, "plan"; De Wette, "*Veranstaltung*", (management).

\* "in the fulfilment of the time"; τοῦ πληρώματος τῶν καιρῶν. This word signifies "fulfilment" or "fulfilling" as well as "fulness". Gal. 4 : 4.—ἦλθε τὸ πλήρωμα τοῦ χρόνου. Bass' Lex. N. Test. Πληρῶω signifies *to complete, to elapse*, as time. Mark. 1 : 15, πεπλήρωται ὁ καιρὸς. Luke 21 : 24. By connecting this sentence with that which precedes, we can translate *literally*, "as to the plan of the fulfilment of the time". The plan is defined to be the *union* or *gathering* of all in Christ. Τῶν καιρῶν is a Hebraism for τοῦ καιροῦ as in Acts 1 : 7. Stuart's Gr. § 95. (2.) This union or gathering is a topic in various portions of the N. T. 1 Thess. 4 : 14–17. 2 Thess. 2 : 1. Wakefield, Kendrick and Dickinson render καιρῶν "time".

† "to unite"; ἀνακεφαλαιώσασθαι. The literal signification "to place under one head, to sum up", used by some translators, is less accurate than that of *uniting* or *gathering*. Rob. renders this passage, "to bring all things into one in Christ". Epiphanias as quoted by Bretsch. thus notices the coming of Christ,—τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστήσαι πᾶσαν σάρκα. Beza, "ut in pleni temporis dispensatione recolligeret omnia illa"; Wakefield, "at the accomplishment of the time, to collect unto himself, under one head, all things"; Dickinson, "at the accomplishment of the time to re-unite under one head, even in Christ, all things"; Kendrick, "for *accomplish-*

*ing his plan* in the fulness of time to unite in one all things in Christ, both", etc.

α "in him". The punctuation of Tittmann's text has been followed by placing a comma after "him"; "*both*"—τέ after τὰ is dropped by Knapp, Scholz, Tittmann and others. It is spurious. Hence "*both*", which is demanded by the idiom of the English, should be marked as a *supplement*. See Eadie.

ν "we obtained an inheritance"; ἐκληρώθημεν. The ordinary signification of the indic. aorist. So Wakef. and Clowes. The reading ἐκλήθημεν, adopted by Lachmann and some others, is not well sustained.

ω "having been predestinated". The aorist participles are nearly always *præterites*. Hence προορισθέντες should be rendered by the English compound perf. participle. See Stuart's Gr., § 51. 3.

ζ "who effectually worketh"; τοῦ ἐνεργούντος. Ἐνεργέω, "to act with efficiency," "accomplish," "perform", Rob.; "efficio," "perficio", Bretsch. "To work" is not sufficiently forcible. Wakefield and Dickinson, "performeth"; Campbell, "effectually works"; S. French, "qui opère avec efficacité"; Calvin, "efficit"; Erasmus, "cujus vi fiunt universa"; Montanus and Castalio, "efficientis". See also Greenfield's Lex. The verb is usually rendered by "to work" in the E. V., thus confounding it with ἐργάζομαι.

ς "after", in the sense of "like" or "in accordance with", is obsolete.

τ "that we who first trusted in Christ, might be", etc. The E. V. follows the Greek order here, and renders the passage obscurely. The above arrangement is in harmony with our idiom. So Wakefield and Dickinson. "Might" is more appropriate than "should", Wakefield and Dickinson.

θ "in whom ye also", etc. Translators have been divided as to the necessity of a supplement (like *trusted* in the E. V.). Ακούσαντες τὸν λόγον—ἐμῶν is obviously parenthetical. If the parenthetical sign is introduced, a supplement becomes useless.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,	λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἁρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ·	word of truth, the <sup>1</sup> good news of your salvation,) in whom also having believed, ye were sealed with that Holy Spirit of promise, <sup>2</sup> who is the earnest <sup>14</sup> of our inheritance until the redemption of the purchased possession, to the praise of his glory.
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.	<sup>15</sup> Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνεῖαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου· <sup>17</sup> ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ·	<sup>15</sup> For this cause <sup>1</sup> I in- deed, <sup>2</sup> having heard of your faith in the Lord Jesus, and love to all the holy <i>ones</i> , cease <sup>16</sup> not to give thanks for you, making mention of you in my prayers; that the God of our <sup>17</sup> Lord Jesus Christ, the Father of glory, may give <sup>3</sup> you the spirit of wisdom and revela- tion in the knowledge of him:
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,	<sup>18</sup> πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, <sup>19</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς	the eyes of your <sup>1</sup> understand- ing being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inher- itance in the holy <i>ones</i> , and <sup>19</sup> what is the exceeding great- ness of his power towards
16 Cease not to give thanks for you, making mention of you in my prayers ;		
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :		
18 The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,		
19 And what is the exceeding greatness of his power to us-		

The views of Eadie and Clowes are regarded as correct. The Vulgate has no supplement, but incloses "evangelium salutis vestrae", in a parenthesis. Erasmus first introduced a *supplement*, "in quo sperastis et vos". Tyndale employed the parenthesis and supplement, "In whom also ye (after that ye heard the word of truth, *I mean* the gospel of your salvation, wherein ye believed.) were sealed". The supplement of the E. V. was borrowed from the Genevan, "in whom also ye have trusted, after", etc. The G. French has, "en qui vous êtes aussi, ayant oui"; S. Fr.—no supplement—"en qui vous aussi, après avoir entendu". Wakefield has given a good though *free* rendering, "In whom ye also, who heard and believed the doctrine of truth, even the gospel of your salvation, were sealed by", etc. Should the parenthesis be deemed inadmissible, "I should recommend the rendering of Kendrick, "In whom ye also having heard the word of truth, the gospel of your salvation, in whom *I say*, ye also believing (having believed) were sealed with", etc.

<sup>b</sup> "good news"; εὐαγγέλιον. See all the Greek Lexicons.

The cognate verb *εὐαγγελίζω* is rendered "to bring good tidings, to show glad tidings, to declare glad tidings, to bring glad tidings, to preach the gospel", etc., in the E. V. A translation according to etymology gives, a good sense, in this instance. So in all cases, in the Epistle.

<sup>c</sup> "who";—so in every instance, when there is a reference to persons,—"*who*" instead of "*which*".

<sup>d</sup> "For this cause"; Διὰ τοῦτο. The emphasis demands this phrase instead of "wherefore". Dickinson, "On this account"; Campbell, "For this reason". Διὰ τοῦτο is rendered "for this cause" in the E. V., Rom. 1 : 26.

<sup>e</sup> "I indeed"; καὶ γὰρ. Καὶ is intensive here, as in Acts 26 : 29. Rom. 3 : 7. Philipp. 2 : 19. Eadie, Rob., Kai.

<sup>f</sup> "having heard"; ἀκούσας. This literal rendering is adopted by Eadie, Dickinson, Campbell and Kendrick.

<sup>g</sup> "you"; ὑμῖν. The preposition *unto* or *to* is unnecessary, according to the present usage of our language.

<sup>h</sup> "understanding"; διανοίας. Griesbach, Knapp, Lach-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ward who believe, according to the working of his mighty power,	πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,	us who believe, according to 'the effectual working' of his
20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,	<sup>20</sup> ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, <sup>21</sup> ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ πάντος ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. <sup>22</sup> καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, <sup>23</sup> ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πάσι πληρουμένου.	'mighty strength,' which he <sup>20</sup> effectually wrought in Christ, when he raised him from the dead, and seated him at his own right hand in the heavenly places, far above every <sup>21</sup> principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and "put all things under his <sup>22</sup> feet, and "appointed him 'head over all things to the congregation, which indeed is his <sup>23</sup> body, the fulness of him 'who filleth all in all.

mann, Scholz, Tittmann and Tischendorf read καρδίας; Vulgate, cordis; Syriac, ܠܒܐܘܬܚܘܢ (lebaothcoon, your hearts). There is the highest probability that the Text. Recept. is wrong. I recommend that "heart" be inserted in the Revised Vers., in the place of understanding".

<sup>i</sup> "effectual working"; ἐνέργειαν. Robinson, "efficacy", "active energy"; Greenfield, "active energy, efficiency of operation"; Bretsch. "efficia, vis. efficiendi". Eph. 3:7; 4:16 (E. V.) "effectual working", but in Phil. 3:21, Col. 1:29. 2 Thess. 2:9, "working". Col. 2:12, "operation". 2 Thess. 2:11, ἐνέργειαν πλάνης, "strong delusion". In all these cases "effectual working" would afford a good sense. The verb ἐνεργέω in Gal. 2:8. is rendered in the E. V. "wrought effectually". See 1:11, Note i.

<sup>j</sup> "of his mighty strength"; τοῦ κράτους τῆς ἰσχύος αὐτοῦ. Ἰσχύος supplies the place of the adjective ἰσχυρός, and qualifies κράτους. Stuart's Gr. § 118, "the place of an adjective is frequently supplied by a noun in the genitive, which qualifies the noun on which it depends". Luke 16:8; 18:6. Rev. 13:3. Rob. says that where ἰσχύος is placed after κράτος it is intensive. Dickinson, "powerful energy". The rendering of the E. V., "mighty power", confounds the meanings of ἰσχύος and δυνάμεις, which last occurs in the first member of this verse.

<sup>k</sup> "effectually wrought". See 1:11, Note i.

<sup>l</sup> "every principality"; πάσης ἀρχῆς. Ἡσ. omits the article, when used in the sense of every or each. Stuart's Gr. § 93. (4.) Robinson, Ἡσ. This adjective in the genitive, (παντός ὀνόματος) in this same verse, is rendered "every". Winer, § 12.

<sup>m</sup> "put—under"; ἐπέταξε. In v. 20, ἐκαθίσεν in the aorist is properly rendered by the Eng. imperfect. Hence this verb, which is joined to it by καὶ, should be so rendered. So Clowes, Campbell, Dickinson and Kendrick.

<sup>n</sup> "appointed him"; αὐτὸν ἔδωκε. Δίδωμι like ἵστημι, has often the signification, "to appoint to office, to constitute". See Rob. Δίδωμι, (he quotes this passage.). Eph. 4:11. Bretsch. See Sept. Ex. 7:1, δέδωκα σε Θεὸν Φαραῶ. Jerem. 29:26. (Gr. 36:26.) Ezek. 3:17. In these cases ἵστημι occurs. Wakefield and Campbell, "appointed".

<sup>o</sup> "head". No article is placed before κεφαλὴν, nor is one necessary in the translation. Dickinson, Campbell and Kendrick have no article. Wakefield, "a head"; S. French, "pour tête"; Heb. N. T., בִּרְאֵשִׁית.

<sup>p</sup> "the congregation". This is the generic sense of ἐκκλησία. "Any public assembly, concio, congregation", Robinson: "Multitudo congregata", Bretsch. As the word corresponds to ἐκκλησία which is translated "congregation" in the O. Test., and as that word is usually rendered by ἐκκλησία in the Sept., we are fully authorised to use this term. In Acts 19:32, 39, 41, "assembly"; Luther, Gemeinde; De Wette, Gemeinde; Belgic, Gemeente; S. French, "l'assemblée"; Campbell, "congregation".

<sup>q</sup> "which indeed"; ἣτις. So Eadie. "Welche ja," De Wetto. Robinson on ὅστις. Bretsch.

<sup>r</sup> "who". This relative, where there is a reference to persons, is preferable to "that". So Kendrick, Campbell and Dickinson.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. II.	CHAP. II.	CHAP. II.
AND you <i>hath</i> he quickened, who were dead in trespasses and sins;	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις,	AND you <sup>1</sup> <i>hath</i> he brought to <sup>1</sup> <i>life</i> , who were dead in tres-
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:	<sup>2</sup> ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας.	passes and sins; in which ye <sup>2</sup> <i>formerly</i> walked according to the course of this world, according to the prince of the power of darkness, the spirit now <sup>2</sup> <i>effectually</i> working in the children of disobedience:
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh	<sup>3</sup> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιῶντες τὰ θελήματα τῆς σαρ-	among whom <sup>3</sup> <i>also</i> we all <sup>3</sup> <i>formerly</i> <sup>3</sup> <i>took</i> our way in the <sup>3</sup> <i>inordinate</i> desires of our flesh, <sup>3</sup> <i>performing</i> the wishes of the

<sup>a</sup> "hath he brought to life". Συζωοποιέω, in v. 5, indicates the proper supplement. It is to be regretted that the verb "to quicken" is entirely obsolete, as we have no single word which will serve as its substitute. The phrase "hath brought to life" (first suggested by Wakefield) corresponds to ζωοποιέω, and is entirely familiar and intelligible to all readers. Dickinson has employed the Latin verb, "reanimated". The context shows that ὑμᾶς is not governed by ἐπλήρωσε, as some have supposed. Συζωοποιέω occurs in no other instance in the N. Test., except Col. 2:13, where it is rendered by "quicken" in the E. V.

<sup>b</sup> "formerly"; ποτέ. "In time past" is a useless periphrasis. Clowes, Dickinson and A. Campbell, "formerly"; Belgic, "eertijds"; Robinson, Greenleaf.

<sup>c</sup> "of darkness"; τοῦ ἀέρος. Ἄρος has the signification of "darkness" or "gloom" as well as that of "air" or "atmosphere"; and this is not limited to the feminine, as has been stated by some lexicographers. It is masculine, Iliad V. 776, Ἥρη—περὶ δ' ἴερα πολὺν ἔχενε, and VIII. 50, κατὰ δ' ἴερα πολὺν ἔχενεν. The word occurs in the same sense, Iliad XVII. 645. So the adjective ἡρόεις signifies "dusky", "gloomy"; Hesiod Theog. 119, τάχαρά τ' ἡρόεντα. Odys. XX. 64, ἡρόεντα κελύθια, "the gloomy paths" (of death). Odys. XI. 57, πῶς ἦλθεσ' ὑπὸ ζόγον ἡρόεντα. It is evidently equivalent to σκότος in Eph. 6:12, τοὺς κοσμοκράτορας τοῦ σκότους τούτου, and Coloss. 1:13, ὃς ἐρύσαστο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους. Wakefield, "darkness"; Rob. The word occurs seven times in the N. Test., and is uniformly rendered "air" in the E. V.

<sup>d</sup> "effectually working". The literal translation of the participle is in exact correspondence with the original, 1:19, Note c. Ἐνεργέω (ἐνέργησε) Gal. 2:8 is rendered in the E. V. "wrought effectually", and in 1 Thess. 2:13 (ἐνεργεῖται) "effectually worketh". Dickinson, "operates powerfully"; Campbell, "effectually works".

<sup>e</sup> "sons"; υἱοὺς. The ordinary translation of this word. Τέκνα, occurs in v. 3 where it is properly rendered "children".

De Wette, Söhnen; Heb. N. Test., בָּנִים; Wakefield, Campbell and Kendrick, "sons".

<sup>f</sup> "formerly"; ποτέ. See v. 2, Note b.

<sup>g</sup> "took our way"; ἀνεστρέφειν. "Conversation" in the sense of "a course of life" is obsolete. Ἀναστρέφωμαι (Midd.) has the sense of "following any mode of life", like הָלַךְ in the O. Test. So Ἀναστροφή, "mode of life". In the E. V., this verb is rendered "to live", "pass the time", "be companions of" (i. e. "to have intercourse with"). As we use the word "way" like the Hebrews for "a mode of life", the above phrase will furnish the appropriate rendering of this verb. De Wette, "wir alle einst wandelten"; Luther, "wir auch—unsere Wandel gehabt haben"; Wakefield, "led our lives"; Dickinson, "formerly walked"; Kendrick, "once walked"; Clowes, "formerly lived".

<sup>h</sup> "inordinate desires"; ἐπιθυμίας. Ἐπιθυμία, "irregular and excessive desire", Eadie. Usually, *lust* or *concupiscence* in the E. V. The former term is inadmissible, as *present usage* restricts it to one species of desire. "Concupiscence" is not a familiar term, and has never obtained a place in our language as a conversational word. Besides this, it is a serious objection that it has no plural in its Anglicized form. "Inordinate" occurs in Ezek. 23:11. Coloss. 3:5. See Rob. and Bretsch.

<sup>i</sup> "performing"; ποιοῦντες. One of the significations of ποιέω is "to accomplish, to effect"; and especially in the present and aorist, "to practise". See Rob. "Sæpius—poieis adjunctum habet notionem τοῦ solere", Bretsch. See Matt. 6:2; 13:41. Wakefield, Dickinson, and Kendrick, "performing".

<sup>j</sup> "the wishes"; τὰ θελήματα. "That which one wishes to have done, the object of one's will", Greenfield. So Rob. "Quod placet alicui", Bretsch. Matt. 18:14. Rom. 12:2. Luke 23:25. John 1:13. 1 Cor. 7:37; 16:12. 1 Pet. 4:3. In all these instances, the obvious signification is "wish", *benepiacitum*, although the E. V. has the generic term "will", by which it, in nearly all cases, renders the word.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and of the mind; and were by nature the children of wrath, even as others.	κὸς καὶ τῶν διανοιῶν, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. <sup>4</sup> ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς, <sup>5</sup> καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ· χάριτί ἐστε σεσωσμένοι. <sup>6</sup> καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. <sup>7</sup> ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπέρχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον. <sup>9</sup> οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι. <sup>10</sup> αὐτοῦ γὰρ ἐσμεν	flesh and of the mind; and were by nature 'children of wrath, even as others. But God 'being rich in <sup>4</sup> mercy, for his great love 'with which he loved us, even when <sup>5</sup> we were dead in 'trespasses, 'hath brought us to life with Christ; (by grace ye are saved;) and 'hath raised <i>us</i> up to- <sup>6</sup> gether, and made <i>us</i> sit together in heavenly <i>places</i> , in Christ Jesus: that in the ages to <sup>7</sup> come he might show the exceeding riches of his 'grace in <i>his</i> kindness towards us, through Christ Jesus: 'For by grace are ye saved, <sup>8</sup> through faith; 'and this 'not of yourselves, <i>it is</i> the gift of God: not of works, lest 'any <sup>9</sup> one should boast. For we are <sup>10</sup>

The *different* shades of meaning which *τελίμα* has in the N. Test., have been overlooked to a great extent in the E. V. as well as in the Vulgate. Castalio, "quæ vellet caro"; Beza, "quæ carni ac cogitationibus libebant".

<sup>4</sup> "children"; τέκνα. No article is necessary here. We may follow the Greek exactly. Wakefield, Kendrick, and Dickinson use no article. So De Wette.

<sup>1</sup> "being rich in mercy". The idioms of the Greek and English correspond in such instances as this. A *literal* translation is therefore to be preferred. So Eadie, Clowes and Campbell.

<sup>m</sup> "With which"; ἣν being put in the case of ἀγάπην by attraction, stands for ἣ, "with which". "Wherewith" is obsolete. De Wette, "mit der"; Campbell, Wakefield, Dickinson and Kendrick, "with which".

<sup>n</sup> "trespasses"; παραπτώματα. So in v. 1, Clowes, Campbell and Eadie. The word is rendered "trespasses", "offense" or "offenses", "fault" or "faults", "sins", and "fall", in the E. V. "Trespasses" occurs most frequently.

<sup>a</sup> "brought—to life". See v. 1, note a.

<sup>p</sup> "hath raised *us* up together"; συνήγειρε. The sentence συνεζωοποίησε τῷ Χριστῷ indicates the proper translation of this verb. In that instance, σύν governs Χριστῷ. So σύν in composition with ἐζωοποίησε governs Χριστῷ understood. The construction of συνεκάθισε is the same. Hence the supplement "*him*" (Christ) might be placed after each of these latter

verbs. The E. V., omitting the supplement, is ambiguous, as the verbs naturally refer to "*us*". Erasmus, "simulque cum eo resuscitavit et simul cum eo sedere fecit". Compare Coloss. 2: 12, 13 and 3: 1. In this last passage we read, *Εἰ ὅν συνηγέθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε κ. τ. λ.* Still as the insertion of "*him*" may be deemed an *exposition*, I follow the E. V.

<sup>q</sup> "for by grace", etc. Instead of the *period* of the E. V., a *colon* should be placed at the end of verse 7, in correspondence with the punctuation of the Greek of Bagster's Text. The verses are closely connected by the article τῇ, which has reference, like a relative, to χάριτί v. 5, *quæ gratiâ*.

<sup>r</sup> "and this"; καὶ τοῦτο. The ordinary signification of the pronoun is appropriate in this instance. Beza and Bengel, "et hoc". The Genevan (copied by the E. V.) follows Erasmus, who has "idque". Wakefield, "and this". Robinson regards καὶ τοῦτο as *emphatic*, having an adverbial sense, "and this too", etc. Eadie takes the same view of this passage. So De Wette's rendering favors this, "*und zwar nicht von euch selber, Gottes Geschenk ist's*". Kendrick has followed De Wette, "and indeed not of yourselves, it is the gift of God". But from an unwillingness to make changes in the text of the E. V., which are not *clearly* necessary, I should say, "and this too". See Rom. 13: 11. 1 Cor. 6: 8. Philipp. 1: 28.

<sup>s</sup> "not of yourselves", etc. Bagster's punctuation is followed here.

<sup>t</sup> "any one"; τις. The supplement "man", is useless. So Dickinson, Kendrick, and Clowes.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.	ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.	his workmanship, created in Christ Jesus *for good works, *in which God before prepared us to walk. *Therefore re- 11
11 Wherefore remember, that ye <i>being</i> in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;	<sup>11</sup> Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, <sup>12</sup> ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.	member, that ye <i>being</i> *formerly Gentiles in the flesh, who are called *the Uncircumcision by that which is called the Circumcision *made by hands in the flesh;
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:	<sup>13</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ,	That at that time ye were <sup>12</sup> without Christ, being aliens from the commonwealth of Israel, and *strangers as to the covenants of promise, having no hope, and without God in the world: But now, in Christ <sup>13</sup>

\* "for good works"; ἐπὶ ἔργοις ἀγαθοῖς. Ἐπὶ often indicates the end or purpose of action, as in Philipp. 3 : 12, ἐφ' ᾧ καὶ κατελήφθην. 2 Timo. 2 : 14, ἐπὶ καταστροφῇ τῶν ἀκονόντων. See Rob. and Liddell. Matt. 26 : 50. Gal. 5 : 13. 1 Thess. 4 : 7. Winer, § 44. 3. Eadie, "in order to goodness"; S. French, "pour les bonnes œuvres"; De Wette, "zu guten Werken".

† "in which God before prepared us to walk"; οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. The rendering of the E. V. rests on the hypothesis that οἷς is by attraction put for αὐτοῖς; in other words, that it takes the case of αὐτοῖς. Beza, Calvin and others have taken this view. The hypothesis probably originated in the rendering of the Vulgate, "quæ præparavit, ut in illis ambulemus". Other interpreters have supposed that οἷς is the usual dative without attraction; hence, they have translated, "to which God hath foreordained us, that we should walk in them". Thus Luther, "zu welchen Gott uns bereitet hat, dass wir darinnen wandeln sollen". I regard the language as *exegetic* of the phrase, αὐτοῦ γὰρ ἔσμεν ποίημα. The rendering given above, rests on the principle that ἡμᾶς (understood) is the object of προητοίμασε. The object for which the saints were prepared was "to do good works". Titus 2 : 13, 14, "our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works". The verb used here is found in Rom. 9 : 23, a passage which elucidates the present one; "the vessels of mercy which he had before prepared (ἃ προητοίμασεν εἰς δόξαν) unto glory". The truth that God prepares the saints to show forth his praise by obedience, is quite common in the Scriptures. See ch. 3 and 4 of this Epistle. Robinson thus notices this passage, οἷς (ἔργοις ἀγαθοῖς) προητοίμασεν (ἡμᾶς). ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν, "for which God hath destined us", i. e., "in which he has long determined that we should walk".

"In them"; ἐν αὐτοῖς, is a mere Hebraism. It should not be translated, because it adds nothing to the sense if rendered into our language; and besides this, the idiom of the English is entirely remote from such a construction. Clowes omits it. Wakefield, "created in Christ Jesus unto good works, for which God prepared us long ago"; Dickinson and Campbell, "created in Christ Jesus to good works, for which God before prepared us, that we might walk". Kendrick, substantially the same.

\* "therefore"; διὸ. "Wherefore", obsolete.

† "formerly"; ποτέ. See v. 2, note b.

‡ "the Uncircumcision". Ἀκροβυστία has the force of a proper name; hence the definite article is necessary, in English.

§ "made by hands in the flesh"; ἐν σαρκὶ χειροποιήτου. The E. V. is obscure, from having servilely followed the Greek order. In its rendering, "called" grammatically applies to the whole sentence, instead of being restricted to "the circumcision". The supplement "*which was*", before "made", would render this passage more intelligible, though I have not introduced it. Castalio places a *comma* after "dicitur", thus; "qui præputium vocamini, ab ea quæ circumcisio dicitur, in corpore manufacta". Beza has "*et*" supplementary; but as he has closely followed the Greek order, he fails in rendering the passage perspicuously:—"quæ vocatur circumcisio in carne et quæ manibus fit". Wakefield, "that which is called circumcision in the flesh, a circumcision, made with hands".

|| "strangers as to the covenants". Adjectives are followed by the genitive, when the relative designated by "on account of", "in respect to", etc., is designed to be expressed. Stuart, § 101. (6); Beza, "extraneos, quod ad fœdera promissionis attinet"; Wakefield and Dickinson, "strangers to the covenants".



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ye, who sometimes were far off, are made nigh by the blood of Christ.	ὤμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup> αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας. <sup>15</sup> τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας. ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καὶνὸν ἄνθρωπον, ποιῶν εἰρήνην. <sup>16</sup> καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.	Jesus, ye, who <sup>b</sup> formerly were far off, are made near by the blood of Christ.
14 For he is our peace who hath made both one, and hath broken down the middle wall of partition <i>between us</i> ;	<sup>17</sup> καὶ ἐλθὼν ἐὺγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, <sup>18</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.	For he is our peace, <sup>c</sup> who <sup>14</sup> made both one, and <sup>d</sup> broke down <sup>e</sup> the partition wall of separation; having abolished <sup>15</sup> in his flesh the enmity, the law of commandments <i>contained</i> in ordinances: <sup>f</sup> to make in himself of <sup>g</sup> two one new man, <i>so</i> making peace; and <sup>h</sup> to <sup>16</sup> reconcile both to God in one body by the cross, having slain the enmity <sup>i</sup> by it: and came <sup>17</sup> and preached peace to you who were <sup>j</sup> far off, and to <sup>k</sup> those who were <sup>l</sup> near.
15 Having abolished in his flesh the enmity, <i>even</i> the law of commandments <i>contained</i> in ordinances: to make in himself of twain one new man, <i>so</i> making peace;	<sup>19</sup> ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκείοι τοῦ Θεοῦ, <sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, <sup>21</sup> ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη	For through him we both <sup>18</sup> have access <sup>m</sup> with one Spirit to the Father. Now there- <sup>19</sup> fore ye are <sup>n</sup> no longer strangers and foreigners, but fellow-citizens with the holy <i>ones</i> , and of the household of God; <sup>o</sup> having been built on the <sup>20</sup> foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building <sup>p</sup> fitly <sup>21</sup>
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:		
17 And came and preached peace to you which were afar off, and to them that were nigh.		
18 For through him we both have access by one spirit unto the Father.		
19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;		
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;		
21 In whom all the building		

<sup>b</sup> "formerly". See v. 2, note b.

<sup>c</sup> "who made"; ὁ ποιήσας. The translation of this aorist by the imperf. tense is in accordance with the usual signification of that aorist indicative. So Clowes.

<sup>d</sup> "broke down"; λύσας. See last note. So Clowes. Wakefield, "destroyed".

<sup>e</sup> "the partition wall of separation"; τὸ μεσότοιχον τοῦ φραγμοῦ. See Liddell on these words. Bretsch. renders this passage, "destruens parietem intergerinum separationis"; Robinson says, "equivalent to τὸ μεσότοιχον τὸ διαφράσσον 'μᾶς ἄλλων ἔθρονον'"; Belgic, "den middelmuur des afscheidzels"; De Wette, "die Scheidewand der Umzäunung" (of the hedge).

<sup>f</sup> "to make". "For to make" is ungrammatical,

<sup>g</sup> "two". "Twain" is now restricted to poetry.

<sup>h</sup> "to reconcile"; ἀποκαταλλάξῃ. This subj. should be rendered by the infinitive, as κτίσῃ is, in the preceding sentence. So Wakefield, Clowes, and Kendrick.

<sup>i</sup> "by it"; ἐν αὐτῷ. "Thereby" less perspicuous. Now limited to legal phraseology.

<sup>j</sup> "far off"; μακρὰν. "Afar" now belongs to poetry.

<sup>k</sup> "those who". "Them that" ungrammatical. Kendrick, "those who"; Dickinson, "those that".

<sup>l</sup> "near". "Nigh" is less euphonous. So Dickinson, Eadie, Kendrick, and Clowes. For this reason, a similar change was made in v. 12.

<sup>m</sup> "with one spirit"; ἐν ἐνὶ πνεύματι. So Eadie: "The Spirit that dwells in the one body, is the one Divine Spirit". See ch. 4 : 4.

<sup>n</sup> "no longer"; οὐκέτι. So E. V., Gal. 3 : 25. Eadie, Clowes, Kendrick.

<sup>o</sup> "having been built"; ἐποικοδομηθέντες. The aorist participles are always *præterites*. Stuart, § 51. 3. So rendered by Eadie, Kendrick and Campbell. S. French, "ayant été édifiés".

<sup>p</sup> "fitly joined"; συναρμολογουμένη. So rendered ch. 4 : 16.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
fitly framed together, groweth unto an holy temple in the Lord: 22 In whom ye also are build- ed together, for an habitation of God through the Spirit.	αὕξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.	joined, 'groweth up to a holy temple in the Lord: in whom 22 ye also 'are built up together, for a habitation of God 'in the Spirit.
CHAP. III.	CHAP. III.	CHAP. III.
<p>FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,</p> <p>2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:</p> <p>3 How that by revelation he made known unto me the mystery, as I wrote afore in few words;</p> <p>4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,</p>	<p>ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν· <sup>2</sup> εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, <sup>4</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ· <sup>5</sup> ὃ ἐν ἐτέ-</p>	<p>FOR this cause, I Paul, the 1 prisoner of Jesus Christ for you Gentiles, 'since indeed ye 2 have heard of the 'steward- ship of the grace of God, 'given to me 'for you: that by rev- 3 elation he made known to me 'the secret, as I wrote 'briefly before; 'as to which, 4 when ye read, ye can under- stand my knowledge in the secret of Christ, which in other 5</p>

*Uniformity* of translation is thus preserved. The word has the same signification with the classical συναρμόζω, "to join or unite". Erasmus, "coagmentatur"; Beza, coagmentatum"; Wakefield, "fitly joined". See Greenfield. The word occurs only here, and in ch. 4 : 16.

<sup>a</sup> "groweth up"; αὕξει. This verb has the *generic* sense "to grow or increase". The metaphor is drawn from the process of erecting a building, whose *increase* is *upward*. Hence the adverb "up" is necessary to indicate "the direction of motion". In ch. 4 : 15, E. V., this verb (αὐξήσομεν) is rendered "may grow up". Wakefield, "is growing up".

<sup>r</sup> "are built up together". See last note. The past participle of "to build" is "built", not "builded". Kendrick, "built". So Tyndale, Cranmer, Geneva, and Rheims.

<sup>s</sup> "in the Spirit"; ἐν πνεύματι. Tyndale, Kendrick; De Wette, and Luther, "im Geist"; G. Fr. and S. Fr., "en esprit"; Belgic, "in den Geest". The E. V. follows Erasmus, who has "per Spiritum", making ἐν *instrumental* or equivalent to διὰ. Eadie correctly remarks, "God dwells in this temple (ναὸν) as in individual believers by his spirit". 1 Cor. 3 : 16, Ἐν πνεύματι does not refer to Θεοῦ exclusively, as in the phrase, "God in Christ", but to the entire clause, and it defines the *mode* of inhabitation". So Rom. 8 : 9.

<sup>t</sup> "Since indeed"; εἶγε. This particle often has the signification of "since indeed". See Robinson on Γε; Bretsch., "quandoquidem"; Hoogeveen (article εἶγε), p. 53, says, "Εἶγε frequently indicates *assurance* rather than *doubt*, as Ephes. 4 : 21, ὑμεῖς δὲ οὐχ' οὕτως ἐμάθετε τὸν Χριστὸν, εἶγε αὐτὸν ἡκούσατε, q. d. αὐτὸν γὰρ δέπον ἡκούσατε, for to be sure or doubtless, ye have heard him". "If" conveys the idea that Paul had not visited Ephesus. This is contrary to fact. See

Acts 18 : 19, and 20 : 17, 31. Eadie, "since ye have heard"; Dickinson, "since indeed ye have heard".

<sup>b</sup> "stewardship"; οἰκονομίαν. When this word refers to God, as the author of the scheme of salvation, it may properly be rendered "plan" or "arrangement"; but if the reference is to *man*, as the instrument for propagating a knowledge of that scheme, the *office* or *duty* should be indicated by the translation "stewardship". So the word (used in its literal sense,) is rendered in Luke 16 : 2, 3, where the person was the "rerum domesticarum curator". Apostles were ministers and stewards of the mysteries (secrets) of God. 1 Cor. 4 : 1. "Overseers" (E. V. *bishops*,) were charged to be "blameless as the stewards" (οἰκονόμοι) of God. Titus 1 : 7. "Dispensation", in the sense of a *trust* or *charge*, is one of the ecclesiastical Latin words which have never secured "a naturalization" in our language. It is a valid objection to every such word, that it is not heard in *conversation*. See ch. 1 : 10, note c.

<sup>c</sup> "given"; δοθείσης. This corresponds more accurately with the Greek than "which is given". The Greek aorist participles are *preterites* in signification. So Clowes.

<sup>d</sup> "for you"; εἰς ὑμᾶς. Εἰς is here used in the sense of *quod attinet ad*, "as it respects", and may properly be rendered by "for". Clowes recommends this translation. So Kendrick. See Gal. 2 : 8, ἐν ἰσχυρῇ καὶ ἐμοὶ εἰς τὰ ἔθνη. Rob. and Bretsch., *Eis*.

<sup>e</sup> "the secret". See ch. 1 : 9, note a.

<sup>f</sup> "briefly"; ἐν ὀλίγῳ. So Dickinson and Clowes. See Liddell, Greenfield.

<sup>g</sup> "as to which"; πρὸς ὃ. See Rob. and Bretsch. Eadie, "the usual sense of πρὸς 'in reference to' is appropriate

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;	ῥαῖς γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι. <sup>6</sup> εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου,	"generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should <sup>6</sup> be fellow-heirs, and of the same body, and 'joint-partakers of his promise in Christ 'through the good news: of which <sup>1</sup> I <sup>7</sup> became a minister, according to the gift of the grace of God given to me by the 'effectual working of his power. <sup>8</sup> "To <sup>8</sup> me, who am less than the least of all <sup>9</sup> "the holy ones, <sup>9</sup> was this grace given, <sup>9</sup> to preach among the Gentiles the unsearchable riches of Christ; and <sup>9</sup> to teach all <sup>9</sup> men what is <sup>9</sup> the fellowship of the secret,
6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:	<sup>7</sup> οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. <sup>8</sup> ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, <sup>9</sup> καὶ φωτίσαι πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ	
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.		
8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;		
9 And to make all men see what is the fellowship of the		

here". Some have supposed that *δ* refers to *προέγραφα*, hence the "whereby" of the E. V. The antecedent, however, is *τὸ μυστήριον*, v. 3. "Whereby" now belongs to the phraseology of jurisprudence.

<sup>h</sup> "generations"; *γενεαῖς*. In the parallel passage Coloss. 1: 26, ἀπὸ τῶν γενεῶν, we have "generations". This is literal, and entirely correct. Montanus, Vulgate, "generationibus"; S. French, "générations"; Wiclif, Wakefield, "generations".

<sup>i</sup> "joint-partakers"; *συμμέτοχα*. Rob., Bretsch., Greenfield. So Wakefield, Campbell; Eadie, "fellow-partakers". The force of *σύν* in this word should not be omitted in the translation, as it is not, in the rendering of *συγκληρονόμα* and *σύσσωμα*. In ch. 5: 7 (the only other instance,) it is rendered "partakers". De Wette, "*Mitgenossen*".

<sup>j</sup> "through the good news"; *διὰ τοῦ εὐαγγελίου*. The ordinary signification of *διὰ* is preferable to *by*, as the latter is the usual sign (in translation) of the Greek dative without a preposition. So Wakefield, Dickinson, and Clowes.

<sup>k</sup> "I became"; *ἐγενόμην*. The ordinary sense of this verb (*fieri*.) is the proper one. See Liddell and Rob.; S. French, "dont j'ai été fait serviteur"; G. French, "duquel j'ai été fait le ministre"; Wakefield and Kendrick, "I became"; Luther, "*Ich—geworden bin*"; Castalio, "*factus sum*".

<sup>l</sup> "effectual working"; *ἐνέργειαν*. See ch. 1: 19, note x.

<sup>m</sup> "to me". "Unto" is obsolete in such constructions with passive verbs.

<sup>n</sup> "all the holy ones"; *πάντων τῶν ἁγίων*. The article

should not be dropped as it has been in the E. V. Wakefield, "all the saints".

<sup>o</sup> "was this grace given"; *ἐδόθη ἡ χάρις αὕτη*. The context shows that this aorist should be rendered by the imperfect. So Dickinson, Kendrick, and Clowes. Vulgate, Erasmus, and Beza, "*data est*".

<sup>p</sup> "to preach"; *εὐαγγελίσασθαι*. Wakefield, Eadie, Campbell, and Clowes render this word by the infinitive. This verb loses the modification, which the adverb *εὖ* (*benè*) would give to *ἀγγέλλω* (to bring news, to announce), and has, therefore, the sense of the simple verb. Especially is this so, when it is followed by a *defining* noun, as in Luke 2: 10, *εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην*. Acts 10: 36, *εὐαγγελιζόμενος εἰρήνην*. In the passage under consideration, the verb is defined by *τὸν ἀνεξιχνίαστον πλοῦτον*.

<sup>q</sup> "to teach all men"; *φωτίσαι πάντας*. Metaphorically this verb signifies "to enlighten the mind", "to impart moral light"; Robinson. Hesychius says, "*ἐφώτισε, ἐδίδαξε*"; Liddell, Bretsch.; Eadie, "*φωτίζω* followed by the accusative of the thing, denotes to bring it into light; but, followed by the accusative of the person, it signifies to throw light upon him—to instruct"; De Wette, "*alle zu belehren*".

<sup>r</sup> "the fellowship"; *ἡ κοινωνία*. This reading is, beyond any reasonable doubt, spurious. Griesbach, Knapp, Lachmann, Scholz, Tittmann, and Tischendorf have *ἡ οἰκονομία*; Syriac, *ܡܕܒܪܢܘܬܗ* (*Medabronootho*) "*dispensatio*"; Vulgate, "*dispensatio*". I recommend that "plan" be inserted in the Revised Text, in place of "fellowship". See ch. 1: 10, note r.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:	ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, <sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, <sup>12</sup> ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. <sup>14</sup> τούτου χάριν	which was <sup>a</sup> hidden <sup>a</sup> from everlasting with God, who created all things <sup>a</sup> by Jesus Christ; <sup>a</sup> in order that now to the <sup>10</sup> principalities and powers in heavenly <i>places</i> <sup>a</sup> might be made known <sup>a</sup> through the congregation the manifold wisdom of God, according to the eter- <sup>11</sup> nal purpose <sup>a</sup> which he formed in Christ Jesus our Lord: in <sup>12</sup> whom we have boldness and access with confidence <sup>a</sup> through faith in him. <sup>a</sup> Therefore <sup>a</sup> I <sup>13</sup> entreat <i>you</i> not to be discouraged by my afflictions for you, which are your glory.

\* "hidden". "Hid" is incorrectly used here as in many other places in the E. V., as the past participle of "to hide". Rheims, Wakefield, and Kendrick, "hidden".

\* "from everlasting"; ἀπὸ τῶν αἰώνων. The E. V. is not sufficiently literal. "From the foundation of the world" is the proper translation of ἀπὸ καταβολῆς κόσμου, as in Heb. 9: 26. Matt. 13: 35; 25: 34. Rev. 13: 8. "From everlasting", as equivalent to "from eternity", is used in the E. V., Ps. 93: 2 (Heb., מִלְּפְנֵי; Septuag., ἀπὸ τοῦ αἰῶνος). Prov. 8: 23 (Heb., מִלְּפְנֵי; Septuag., πρὸ τοῦ αἰῶνος.) Isa. 63: 16 (Heb., מִלְּפְנֵי; Septuag., ἀπ' ἀρχῆς). "Everlasting" is a more usual word than "eternity", in Scriptural phraseology.

\* "by Jesus Christ"; διὰ Ἰησοῦ Χριστοῦ. These words are rejected by Griesbach, Scholz, Lachmann, Knapp, Tittmann, and Tischendorf. As they are spurious,—“by Jesus Christ” should not be inserted in the Revised Text.

\* "in order that"; ἵνα. The *telic* force of this particle is obvious. So Eadie. "To the intent that" is less familiar. Buttmann, "with the subj., ἵνα, in order that", is always without "ἄν". § 139. (47.)

\* "might be made known"; γνωρισθῇ. Rob. and Bretsch. So Wakefield, Dickinson, Clowes, and Kendrick.

\* "through the congregation"; διὰ τῆς ἐκκλησίας. The ordinary signification of διὰ (*through*) renders this passage more perspicuous than "by". S. French, "par moyen de l'assemblée". See ch. 1: 22, note p.

\* "which he formed in Christ Jesus"; ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ. Some interpreters give the sense of "fulfilled" or "executed" to this verb. The passage is, however, parallel with 2 Tim. 1: 9, κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων. Hence ἐποίησεν does not refer to the *execution* of the πρόθεσις, but to its *origination* in the Divine mind. The word "purposed"

(in the E. V.) is not sufficiently literal. It has been used on the supposition, that the verb is so closely connected with πρόθεσιν as to form a periphrasis for the cognate verb, προτίθημι. Beza, "Secundum propositum æternum, quod constituit in Christo Jesu"; Lachmann, "fecit"; Wakefield, "which he made"; Dickinson and Campbell, "which he formed"; Belgic,—“voornemen, dat hij gemaakt heeft in Christo Jesu”.

\* "through faith in him"; διὰ τῆς πίστεως αὐτοῦ. Wakefield, Dickinson, and Clowes. S. French, "par le moyen de la foi en lui"; Belgic, "door het geloof aan hem"; De Wette, "durch den Glauben an ihn". "By the faith of him", is *servilely* literal, and does not present the *thought* of the Greek to an English reader. The early English translators acted more judiciously than those who framed the E. V. Tyndale, "that trust which we have by faith on him"; Geneva, "by the faith which we have in him". Αὐτοῦ is here the "genitive of the object". Stuart, § 99. (c.)

\* "therefore"; διὸ. "Wherefore" has been superseded by "therefore", in modern usage.

\* "I entreat you not to be discouraged by my afflictions for you, which are your glory"; αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. "Desire" is not sufficiently strong as the rendering of αἰτοῦμαι. Rob. defines this verb, "ask, request, supplicate". Acts 7: 46 is not an exception, as the proper translation there is "supplicated". Beza, "petiit"; De Wette, "bitte ich". See Liddell. There has been much discussion as to the proper rendering of this passage. I am satisfied that the E. V. presents the leading idea correctly, though there are slight verbal inaccuracies. Ἐκκακεῖν signifies "to be timid, lose courage, to despond"; Rob., Bretsch., Liddell. "To faint" is nearly obsolete, as applied to the mind. Ἐν has here one of its common significations, "by". Ἥτις has by *attraction* the gender and

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,	κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,	For this cause I bow my knees to the Father of our Lord Jesus Christ, from whom
15 Of whom the whole family in heaven and earth is named,	<sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,	the whole family in heaven and on earth is named, that
16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;	<sup>16</sup> ἵνα δόξῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,	he would grant you, according to the riches of his glory, to be strengthened with might through his Spirit, as to the inner man; that Christ may
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,	<sup>17</sup> κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. <sup>18</sup> ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος,	17 dwell in your hearts through faith; that being rooted and established in love, ye may
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;	<sup>19</sup> γινώναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.	18 be fully able with all the holy ones to comprehend what is the breadth, and length, and depth, and height; even to
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.	<sup>20</sup> τῷ δὲ δυνα-	19 know the love of Christ, which surpasseth knowledge, that ye may be filled with all the fulness of God.

number of δόξα. It refers to θλίψεις (see Eadie), and should, therefore, be rendered in the plural with a plural verb. The E. V. renders it as a singular "which is", and, therefore, fails to connect it with an antecedent, unless it be the entire sentence. The Syriac has, "Therefore I ask that I may not be wearied on account of my affliction for you, which is your glory". From this, has originated the renderings of Wakefield, De Wette, Dickinson, Kendrick, Clowes, and the S. French. The Vulgate, on the other hand, has, "Propter quod peto ne difficiatis in tribulationibus meis pro vobis, quæ est gloria vestra". Beza, Erasmus, and Castalio are substantially the same. The Vulg. was followed by Tyndale, Cranmer, Geneva, and the E. V.—"You" is *Italicized*, as not being expressed in the text.

<sup>c</sup> "the whole family"; πᾶσα πατριὰ. This is one of the rare cases in which πᾶς without the article is joined to a noun, and has the signification of "whole" instead of "every". So in Rom. 5:12. 1 Tim. 2:4. Titus 3:2. Winer, § 12, note 2.

<sup>d</sup> "on earth"; ἐπὶ γῆς. The preposition is omitted by the E. V., though the phrase ἐν οὐρανῷ καὶ ἐπὶ γῆς, Matt. 28:18, is rendered, "in heaven and in earth". So Acts 2:19. In both these, the E. V. confounds the signification of ἐν and ἐπὶ. Kendrick and Dickinson, "in heaven and on earth"; De Wette, "im Himmel und auf Erden".

<sup>e</sup> "as to the inner man"; εἰς τὸν ἔσω ἄνθρωπον. See ch. 1:10, note r. Buttmann, *Els*, § 147.

<sup>f</sup> "through faith"; διὰ πίστεως. So Dickinson, Wakefield and Campbell.

<sup>g</sup> "established"; τεθεμελιωμένοι. Rob. (Θεμελιώω); Bretschneider (on this word) says, "tropice stabilio, firmo". Should it be deemed best to retain the metaphor, "founded" may be employed, as in Wakefield and Campbell. Beza, "fundati".

<sup>h</sup> "ye may be fully able". The transposition of "ye" to the 17th verse is wholly unnecessary, and unusual, in English. This position was first given to the pronoun by Tyndale. Wakef., Campb., and Dick. place it before its verb, as above.

"may be fully able". Ἐκ in composition is often intensive; ἐξισχύσητε is, with reference to this principle, rendered by Dickinson, "completely enabled"; Campbell, "completely able"; Bengel, "evaleatis". Liddell defines the verb, "to have strength, to be quite able"; Bretsch., "majorem in modum valeo". See Liddell on Ἐκ. The article "the" has been placed before "holy ones". It is demanded by the usage of our language and the text, τοῖς.

<sup>i</sup> "even"; τε. So Rom. 1:26 (E. V.). The particle is sometimes used as epexegetic, etiam. In this instance, it has an obvious reference to the preceding sentence. Campbell, "even".

<sup>j</sup> "surpasseth". "Passeth", in the sense of this passage, is obsolete. Dickinson and Campbell, "surpasses".

<sup>k</sup> "may be filled"; πληρωθῆτε. In the derived modes (sub., opt., imp. and inf.), the present and aorists depend on the indicative with which they are connected, for their significations as to tense. Stuart, § 51. This verb is connected with κάμπτω, in v. 14. Dickinson, "may be replenished"; Kendrick, "may be filled".

<sup>l</sup> "with all the fulness"; εἰς πᾶν τὸ πλήρωμα. *Els* has



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,</p> <p>21 Unto him <i>be</i> glory in the church by Christ Jesus throughout all ages, world without end. Amen.</p>	<p>μένω ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. ἀμήν.</p>	<p>Now to him <sup>who</sup> is able to do exceeding abundantly above all that we ask or think, according to the power that <sup>effectually</sup> worketh in us, to <sup>21</sup> him <i>be</i> glory in the <sup>congregation</sup> in Christ Jesus <sup>to</sup> everlasting generations! Amen.</p>
CHAP. IV.	CHAP. IV.	CHAP. IV.
<p>I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,</p> <p>2 With all lowliness and meekness, with longsuffering, forbearing one another in love;</p> <p>3 Endeavouring to keep the</p>	<p>ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδάζοντες τηρεῖν</p>	<p>I THEREFORE, the prisoner <sup>1</sup> of the Lord, beseech you <sup>to</sup> walk worthy of <sup>the</sup> calling <sup>with which</sup> <sup>ye</sup> were called, with all lowliness and <sup>2</sup> gentleness, with long-suffering, <sup>bearing</sup> with one another in love, endeavoring to keep the <sup>3</sup></p>

has here one of its usual significations with the accusative, "quod attinet ad", "as it respects, as to", hence Lachmann translates the passage, "in omnem plenitudinem". See ch. 1:10, note s. I have not changed the reading of the E. V., however, because "with all the fulness" presents substantially, the same thought as "to be filled, as it respects all the fulness". Beza, "ut impleamini ad omnem usque plenitudinem"; Erasmus, "in omnem plenitudinem".

<sup>m</sup> "who". Grammatical propriety rejects "which", where the reference is to *persons*.

<sup>n</sup> "effectually worketh"; τὴν ἐνεργουμένην. See ch. 1:11, note x. Castalio, "ea vi, quæ viget"; S. French, "qui déploie son efficace en nous"; Campbell, "works effectually"; Dickinson, "strongly operates".

<sup>o</sup> "congregation". See ch. 1:22, note p.

<sup>p</sup> "to everlasting generations"; εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. There is much variety in the renderings of this passage by translators. I deem this form preferable. Still, "unto all generations, forever and ever", would probably be deemed by many more harmonious and equally correct. Phrases similar to "all generations" are employed by the inspired writers to indicate the eternity of Jehovah and his attributes. Ps. 33:11, לְדוֹר וָדוֹר; Sept., ἀπὸ γενεῶν εἰς γενεάς. Ps. 89:4; 100:5; 102:12, 24; 146:10.

<sup>a</sup> "to walk"; περιπατῆσαι. The infinitive is more *exact* and forcible than the subjunctive. So Wakefield, Campbell, and Kendrick. De Wette, "zu wandeln"; S. French, "de marcher".

<sup>b</sup> "of the calling"; τῆς κλήσεως. More familiar and intelligible to English readers, than the Latin "vocation". The only objection lies in the repetition of sound in the words

"calling—called"; yet such *iteration* is common in the language of the E. V., as 2 Tim. 1:9, "called *us* with an holy calling". Κλήσις, (which occurs eleven times in the N. Test.) is rendered "calling" in all instances except the present. So in 4:4 we have, "called in one hope of your calling". The repetition of the *sound* is found in many versions. Vulgate, "vocatione, quâ vocati estis"; Belgic, "der roeping met welke gij geroepen zijt"; De Wette, "Berufung, mit der ihr berufen worden"; S. French, "l'appel dont vous avez été appelés".

<sup>c</sup> "with with"; ἧς (attraction for ἧ). "Wherewith", obsolete.

<sup>d</sup> "ye were called"; ἐκλήθητε. The act of calling was in the past. Hence this aorist should be rendered by its appropriate corresponding tense, the Eng. imperfect. The aorist rendered as a *perf.*, Rom. 9:24, οὓς καὶ ἐκάλεσεν ἡμᾶς—E. T., "whom he hath called". The idea is the same with that, in this passage. Clowes and Eadie, "were called"; Vulgate, Beza and Castalio, "vocati estis"; De Wette, as in note b.

<sup>e</sup> "gentleness"; πραότητος. In common parlance, *meekness* and *lowliness*, are synonymous. "Lowliness" is the appropriate rendering of ταπεινοφροσύνη, while πραότης signifies "kindness, gentleness, forbearance". Robinson and Greenfield. Bretsch., "lenitas, mansuetudo, moderatio, patientia". This word occurs eight times in the E. V. N. Test., and is uniformly rendered "meekness". Vulgate, Erasmus, Beza, and Castalio, "mansuetudine"; S. French, "doceur"; De Wette, *Sanftmuth*.

<sup>f</sup> "bearing with one another". "Forbearing one another", is obsolete, and, according to present usage, ungrammatical. Campbell and Kendrick, "bearing with one another".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unity of the Spirit in the bond of peace.	τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. <sup>4</sup> Ἐν	unity of the Spirit in the bond of peace. <i>There is one body</i> 4
4 <i>There is one body, and one Spirit, even as ye are called in one hope of your calling;</i>	σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. <sup>5</sup> εἰς Κύριος, μία	and one Spirit, even as ye were called <sup>5</sup> to one hope of your calling; one Lord, one 5
5 One Lord, one faith, one baptism,	πίστις, ἐν βάπτισμα. <sup>6</sup> εἰς Θεὸς	faith, one <sup>6</sup> immersion, one 6
6 One God and Father of all, who is above all, and through all, and in you all.	καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν. <sup>7</sup> Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> διὸ λέγει, Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. <sup>9</sup> Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ	God and Father of all, who is over all, and through all, and <sup>7</sup> in you all. <sup>7</sup> But to each one of us <sup>8</sup> was grace given according to the measure of the bountifulness of Christ. Therefore <sup>8</sup> the <sup>8</sup> Scripture saith, When <sup>9</sup> he ascended on high, <sup>9</sup> he led away a multitude of captives and gave gifts to men. Now <sup>9</sup> this <sup>9</sup> saying, He ascended, <sup>9</sup> what doth it mean, but that he also

<sup>4</sup> "to one hope"; ἐν μιᾷ ἐλπίδι. *Ἐν* has here the force of *εἰς*, and indicates the *object* of the calling. Rob. and Bretsch. on *Ἐν*. Beza, "in unam spem"; Wakefield, "unto one hope". See 1: 18. εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, and Col. 1: 5, διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς.

<sup>5</sup> "immersion"; βάπτισμα. Bretsch., "immersio, submersio, in N. Test. tantum de submersione sacra quam patres baptismum dicunt"; Scapula, "Βαπτίζω, mergo, seu immergo, ut quæ tingendi aut abluendi gratiâ aquæ immergimus"; Βαπτισμός et Βάπτισμα, mersio, lotio, ablutio, ipse immergendi item lavandi seu abluendi actus". Hedericus, "Βάπτισμα, immersio, intinctio". Passing by the evidence, that this word signifies "immersion", which is furnished by versions of the Scriptures, it is *sufficient* to refer to the practice of the Greek Church in administering the ordinance, from the Apostolic age to the present time.

<sup>6</sup> "in you all"; ἐν πᾶσιν ὑμῖν. Griesbach, Scholz, Knapp and Tittmann read ἡμῖν, while Lachmann and Tischendorf drop the pronoun entirely. The proper reading is not settled. Hence I follow the Text. Recept., but advise that this note be placed in the margin of the Rev. Text, "Some read, *us all*, others, *in all*".

<sup>7</sup> "to each one"; ἐν ἑκάστῳ. The literal and proper signification. So Dickinson, Kendrick, and Clowes. Vulgate, Beza, Montanus, Erasmus, and Castalio, "unicuique"; Belgic, "elkeen"; De Wette, "einem jeglichen"; S. French, "à chacun".

<sup>8</sup> "was—given"; ἐδόθη. The usual *preterite* sense of the aorist, is the proper one here. Erasmus, Vulgate, Beza, "data est". Eadie renders this verb by the perfect, "has been given".

<sup>9</sup> "of the bountifulness"; τῆς δωρεᾶς. Bretsch. renders this noun in the passage before us, "*benignitas*"; Robinson,

"by implication; benignity, beneficence, Eph. 4: 7". Greenfield gives the same definition. "Bountifulness" occurs in (E. V.) 2 Cor. 9: 11. Δωρεά is always "gift", in E. V.

<sup>8</sup> "the Scripture saith"; λέγει. As the nominative is understood, various *supplements* have been adopted by translators,—such as, "he (the Lord) saith", "it saith", "it is said". If we compare λέγει in this instance, with other cases where it is used in quotations, it is easy to see that ἡ γραφή is the nominative. John 19: 37, ἑτέρα γραφή λέγει. Rom. 9: 17, λέγει γὰρ ἡ γραφή. As the passage is a quotation from Ps. 68: 18, the propriety of using "the Scripture" as the supplement, is obvious. So Wakefield.

<sup>9</sup> "he ascended". "Up" is superfluous, as the verb "ascended" of *itself*, indicates the direction of motion. Wakefield, Dickinson, Campbell, and Kendrick, "he ascended on high".

<sup>9</sup> "he led away a multitude of captives"; ἡχμαλώτισεν αἰχμαλωσίαν. The noun is used by *metonymy*, for αἰχμαλώτους. The phrase, like similar Hebraisms, is *emphatic*. See Judges 5: 12, שָׁבַח שָׁבַח; Sept., αἰχμαλώτισον αἰχμαλωσίαν. The passage in question is rendered in the Heb. N. Test., שָׁבַח שָׁבַח. Dickinson, "He led a multitude of captives"; Alexander (Comm. on Psalms,) renders Ps. 68: 18, "Thou hast captured a captivity, i. e. taken captive a multitude of enemies". See Num. 31: 12. 2 Chron. 28: 11, Heb. and Sept.

<sup>9</sup> "This saying"; τὸ. There is obviously an ellipsis of ῥῆμα, "saying" or "word". Eadie, "this term"; Dickinson, "this expression".

<sup>9</sup> "what doth it mean?"; τί ἔστι. Eadie, Clowes, and Kendrick. This verb sometimes has the sense of "to signify or mean". Greenfield. Matt. 13: 38, 39. Luke 8: 11, and the noted passage Matt. 26: 26, 28.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
first into the lower parts of the earth?	κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς; <sup>10</sup> ὁ καταβάς, αὐτός ἐστι καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. <sup>11</sup> καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. <sup>13</sup> μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ	descended 'first into the lower parts of the earth? He who <sup>10</sup> descended, is 'the same one who also ascended far above 'all the heavens that he might fill all things. And 'he appointed some, <sup>11</sup> apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the holy <sup>12</sup> ones, for the work of the ministry, 'for the building up of the body of Christ, 'until we all <sup>13</sup> 'come to the unity of the faith, and of the knowledge of the Son of God, 'to a full grown man, to the 'size of the 'full

\* "first"; *πρῶτον*. Eadie, "*πρῶτον* found in the Text. Recept. before *εἰς*, has no authority". This language is too strong. It is found in the Vulgate and Syriac. Knapp and Tittmann have not rejected, but placed it in brackets as doubtful. I should not deem the case sufficiently clear to authorize its omission from the text. I recommend that this note be inserted in the margin, "*first* (*πρῶτον*), is regarded by many as doubtful".

\* "the same one". The idiom of our language demands that *αὐτός* should be thus rendered, in instances of this nature. This pronoun in the nominative, when standing alone, has the force of "*is ipse*", as in Matt. 1:21; 5:4. Jas. 2:6. Bretsch. Though without the article, it is *defined* by what precedes it.

\* "all the heavens"; *πάντων τῶν οὐρανῶν*. The article should be retained here. *Τρίτον οὐρανοῦ* occurs in 2 Cor. 12:2. "Heaven" was applied by the Hebrews to *three* regions above the earth. Hence, "the heaven of heavens", 1 Kings 8:27. "Ye heavens of heavens", *הַשָּׁמַיִם הַשָּׁמַיִם*, Ps. 148:4. Wakefield, Dickinson, Clowes, Campbell and Kendrick, "the heavens".

\* "he appointed"; *ἔδωκε*. So Wakefield. De Wette, "*er bestellte*". See 1:22, note n.

\* "for the building up"; *εἰς οἰκοδομὴν*. This noun indicates the process of constructing a dwelling, like the classic *οἰκοδόμησις*. See Rob. and Liddell. The phrases "to build up", "building up", etc., correspond with "Biblical phraseology". Acts 20:32, "able to build you up". 1 Cor. 3:10, "I laid the foundation, and another buildeth thereupon". "Edification" being a Latin derivative, is less intelligible, because less familiar. "To edify", like its cognate noun, is never heard in conversation, unless in some allusion to its use in the

E. V. These are strictly "ecclesiastical words". In Eph. 2:21. 1 Cor. 3:9, *οἰκοδομή* is used for the *house* or *fabric* itself—metaphorically—to represent the Church or Congregation. Eadie, "in order to the upbuilding"; Wakefield, "for building up".

\* "until". Substituted for "till", as more euphonous. "Until" is nearly obsolete.

\* "come to"; *καταντήσωμεν—εἰς*. The preposition here indicates the point reached by the motion. Hence, when the verb is rendered in the sense of "attain", the preposition should not be rendered "in", as though the word were *ἐν ἐνότητι*; but by "to" or "unto". Rob. says, "when this preposition indicates motion to a certain limit (its signification is) to, towards, upon", etc. The verb is followed by *εἰς*, Acts 16:1; 18:19; 26:7; 27:12; 28:13. 1 Cor. 14:26. Philipp. 3:11, in all which cases the preposition is rendered in the E. V. by "to" or "unto". Eadie, "come to the unity of the faith". So Campbell. Kendrick, "attain to".

\* "to a full-grown man"; *εἰς ἄνδρα τέλειον*. See Rob. on *Τέλειος*. "Perfect man" is ambiguous, as the adjective may be applied to intellectual, moral, or physical qualities. Bretsch. renders this passage, "ut sinus instar viri, qui prorsus adolevit"; Eadie, "to a full-grown man"; Beza, "in virum adultum"; Wakefield, "to a grown up man".

\* "size"; *μέτρον*. As size indicates *comparative magnitude*, it is appropriate here. "To reach the size of a man" is a common phrase.

\* "full stature"; *ἡλικίας τοῦ πληρώματος*. Hebraism. The latter substantive qualifies the former, thus performing the office of an adjective, Stuart, § 118. (2.) *Εἰς μέτρον ἡλικίας* κ. τ. λ. is obviously epexegetic of *ἄνδρα τέλειον*. G. and S. French, "la parfaite stature".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
14 That we <i>henceforth</i> be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, <i>and</i> cunning craftiness, whereby they lie in wait to deceive:	πληρώματος τοῦ Χριστοῦ. <sup>14</sup> ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστὸς, <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμο- λογοῦμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκά-	stature of Christ: <sup>14</sup> that we <sup>14</sup> may be children no longer, <sup>14</sup> tossed, and <sup>14</sup> borne around with every wind of doctrine, <sup>14</sup> by the knavery of men, by their craftiness in deceitful wiles: but <sup>15</sup> acting sincerely in love, we may grow up <sup>15</sup> unto him in all things, who is the head, even Christ: from whom <sup>16</sup> the whole body <sup>16</sup> fitly joined and <sup>16</sup> united by <sup>16</sup> every assisting joint, according <sup>16</sup> to an effectual working in the measure

<sup>b</sup> "that we may be children no longer"; ἵνα μηκέτι ὦμεν νήπιοι. A slight change in the order and rendering of this passage contributes to perspicuity and harmony. Μηκέτι is rendered "no longer" in (E. V.) 1 Thess. 3: 1, 5. 1 Tim. 5: 23. 1 Pet. 4: 2. See Rob.

<sup>c</sup> "tossed"; κλυδωνιζόμενοι. So Campbell and Eadie. "To and fro" is now used only in poetry. But no qualifying phrase is necessary here. The participle might be accurately represented by *fluctuating*. This word would, however, be deemed too remote from the usual phraseology of the E. V. The Latin translators have employed the verb *fluctuo*, or its participle, in this passage.

<sup>d</sup> "and borne around"; περιφερόμενοι. This is a literal translation; more harmonious than "carried about". Vulgate, Erasmus, Beza, and Castalio, "circumferamur".

<sup>e</sup> "by the knavery of men, by their craftiness as to deceitful wiles; ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. Contrary to the usual practice with the translators of the E. V., this passage is rendered with a *freedom* that is faulty. "Whereby they lie in wait to deceive" is a *paraphrase*. The accumulation of terms in the Greek text which are *nearly* synonymous, renders a *correct* translation somewhat difficult. It is not easy to find proper equivalents for those terms, and yet avoid obsolete words or those, which have too much of the "modern air". After much reflection, the above rendering has been adopted as the best. If "wiles" should be disapproved, "contrivances" might be used in its place. Although "knavery" is not found in the E. V., still it may often be found in authors of the age of Elizabeth and James I. There is much verbal difference in the translations of this passage, which have been laid before English readers. Tyndale, "by the wiliness of men and craftiness, whereby they lie in wait to deceive us". Cranmer and the Genevan have followed Tyndale. So has the E. V., with some slight change. Wakefield, "the unsteadiness of some men by *their* malicious

cunning, by the contrivances of error"; Kendrick, "by the hand of men, by their craftiness, in the wiles of deception". *Ἐν*—This preposition is *instrumental*. *Πρὸς* has a very usual signification, "concerning", or, "as to". See Rob. and Bretsch. Eadie says, "πρὸς indicates the *purpose* of the *πανουργία*".

<sup>f</sup> "acting sincerely"; ἀληθεύοντες. *Ἀληθεύω* has the *generic* sense, "to act in conformity with truth, integrity, or rectitude, to be sincere in thoughts and actions or words". Rob., Greenfield. In verse 25, we have *λαλεῖτε ἀληθειαν* for "speaking truth". Hence, "acting sincerely" is deemed the proper rendering here. Beza, "sincere nos gerentes"; Vulgate, "veritatem autem facientes"; Eadie, "imbued with truth"; Wakefield, "dealing truly".

<sup>g</sup> "unto him"; εἰς αὐτὸν κ. τ. λ. "The phrase denotes the end or aim of this growth", Eadie. See Rob. on *Eis*. Wakefield, "unto him"; De Wette, "*bis zu ihm*". "Even" is not properly supplementary here; as the article *ὁ* occurs before *Χριστὸς*, it serves to define *ἡ κεφαλὴ*. Hence the article and noun are equivalent to "*which is Christ*". "Unto" is not entirely obsolete.

<sup>h</sup> "fitly joined"; συναρμολογοῦμενον. "To fit or frame, to join together", Rob.; Greenfield, "composed of parts fitted closely to each other". See 2: 21, note p.

<sup>i</sup> "united"; συμβιβαζόμενον. Robinson, Greenfield, Bass. More familiar and intelligible to common readers than "compacted".

<sup>j</sup> "by every assisting joint"; διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας. This is equivalent to *διὰ πάσης ἐπιχορηγίας τῶν ἀφῶν*. "*Ἐπιχορηγίας* is the genitive of use", Eadie. Stuart, § 118. (2.) *Ἐπιχορηγία*; "assistance, aid", Rob., Greenfield.

<sup>k</sup> "an effectual working"; κατ' ἐνέργειαν. The article *an* is used, in conformity with the import of the Greek. See 1: 19, note i.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.	στον μέρους, τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν αὐτοῦ ἐν ἀγάπῃ.	of each single part, "causeth" the increase of the body to "the building up of itself in love.
17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,	<sup>17</sup> Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, <sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. <sup>19</sup> οἵτινες ἀπηληγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. <sup>20</sup> ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, <sup>21</sup> εἶγε αὐτὸν ἠκούσατε καὶ ἐν	This "therefore I say, and 17 testify in the Lord, that ye walk "no longer "even as "the rest of the Gentiles walk, in the vanity of their mind, hav- 18 ing the understanding dark- ened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 "have given themselves up to lasciviousness, "to practise all uncleanness "with eagerness. But ye have not so learned 20 Christ; "since indeed "ye heard 21
18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:		
19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.		
20 But ye have not so learned Christ;		
21 If so be that ye have heard		

1 "of each single part"; ἐνὸς ἐκάστου μέρους. This rendering is given as more literal and forcible than that of the E. V. Clowes, "each several part"; Wakefield (who reads μέλους incorrectly, for μέρους) has, "of each single limb;" Campbell, "each particular part"; De Wette, "der einem jeglichen Theile".

"causeth"; ποιεῖται. See Rob, Greenfield. Mark 7:37, τοῖς κώφους ποιεῖ ἀκούειν. See the translation of this verb (E. V.,) John 11:37. Acts 15:3.

"the increase". The article τὴν should be translated, as it gives distinctness to αὐξήσιν. So Campbell, Wakefield, and Dickinson. De Wette renders the passage with the article, "das Wachsthum".

"the building up". See v. 12, note v.

"this therefore"; τοῦτο οὖν. The natural order of the English and that of the Greek here, is the same. So Eadie, "this then I say".

"no longer"; μηκέτι. Wakefield, Dickinson, Campbell, Clowes. See v. 14, note b.

"even as"; καθὼς καὶ. Wakefield and Clowes. Hoogeven, Supplement, 42, p. 207. This phrase is thus rendered in (E. V.,) 2 Pet. 1:14. 2 Thess. 3:1.

"the rest of the Gentiles"; τὰ λοιπὰ ἔθνη. Τὰ should be translated both for the sake of perspicuity and harmony. So Eadie, Clowes, Kendrick, Dickinson, and Campbell. De Wette, "die übrigen Heiden". Robinson, Λοιπός.

"through the stupidity"; διὰ τὴν πώρωσιν. The verb πορώω signifies "to petrify; to produce a callus and thus to unite fractured bones". Metaphorically, "to render insen-

sible", "spoken of those, who are stupid, dull of comprehension". See Rob. Mark 6:52, ἣν γὰρ ἡ καρδία αὐτῶν πεπώρωμένη, "for their heart was stupefied". John 12:40, "he hath stupefied (πεπώρωκε) their heart". This is quoted from Isaiah 6:10, where we have בָּהַ עֵצִי, "he hath made fat their heart"; Sept., ἐπαχύνθη ἡ καρδία. עֵצִי in Hiph. (says Gesenius), signifies "to make fat, to cover with fat, and metaphorically (in Isa. 6, 10,) to make dull and callous to the word of the prophet". The fat in animals being destitute of nerves, and consequently of feeling,—a fat heart is one destitute of moral sensibility. One of the significations of "stupeo" (Lat.) is "to be insensible". Leverett's Dict.

"have given themselves up"; ἑαυτοὺς παρέδωκαν. So Wakefield. See 5:2, note d.

"to practise"; εἰς ἐργασίαν, (literally, "to the practising";). This noun signifies "continuous doing"; so its cognate verb, ἐργάζομαι, does not signify merely to "do" or "act", but "to do steadily", "to labor". See Matt. 21:28. Bretsch, "perficio, perago". Liddell. Εἰς indicates purpose or object. Rob.

"with eagerness"; ἐν πλεονεξίᾳ. "Greediness" has lost its original generic import of "eager desire". At present, it signifies "earnest desire for food" or "gain". De Wette renders the word by *Habsucht*, "eagerness" or "avidity"; S. French, "avidement".

"since indeed"; εἶγε. Eadie and Dickinson. Wakefield, "inasmuch as". See ch. 3:2, note a.

"ye heard"; ἠκούσατε,—"were taught", ἐδιδάχθητε. So Clowes.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
him, and have been taught by him, as the truth is in Jesus:	αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ. <sup>22</sup> ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσίωτητι τῆς ἀληθείας.	him and were taught by him, as the truth is in Jesus; <sup>22</sup> As it respects the former <sup>22</sup> "course of life, <sup>23</sup> to put off the old man, <sup>24</sup> corrupted <sup>24</sup> by deceitful, <sup>23</sup> inordinate desires; and <sup>23</sup> to be renewed in the spirit of your mind, and to put on the <sup>24</sup> new man, who <sup>24</sup> according to God is created in righteousness and true holiness. Therefore <sup>25</sup> putting away lying, <sup>25</sup> let each one speak truth with his neighbor: for we are members one of another. <sup>26</sup> Should ye be <sup>26</sup> angry, sin not: let not the sun
22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;	<sup>25</sup> Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. <sup>26</sup> Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ	
23 And be renewed in the spirit of your mind;		
24 And that ye put on the new man, which after God is created in righteousness and true holiness.		
25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.		
26 Be ye angry, and sin not:		

\* "as it respects the former", etc.; κατὰ τὴν προτέραν, *z. t. l.* Κατὰ is used in the sense of "quod attinet ad", "concerning, as it respects". It is rendered "in respect of" (E. V.) Philipp. 4: 11. Campbell, "with respect to"; Beza, "quod attinet ad"; S. French, "quant à"; De Wette, "in Betreff".

\* "course of life"; ἀναστροφὴν. "Conversation" is now used only in the sense of "discourse". Ἀναστροφή, course of life, conduct, life. See Rob., Liddell, Greenfield. Wakefield, "course of life"; Clowes, "life"; Campbell and Kendrick, "conduct"; S. French, "genre de vie". It occurs thirteen times in the E. V., and is uniformly rendered "conversation".

<sup>b</sup> "to put off"; ἀποθέσθαι. This verb should be rendered by the infinitive in English, as it is more literal and exact. So as to ἀνανεοῦσθαι, v. 23, and ἐνδύσασθαι, v. 24. Beza has rendered all these verbs by the infinitive, "deponere, renovari, induere". So Castalio and Erasmus. Wakefield and Dickinson have done the same. It is necessary to deviate from the Greek order commencing at ἀποθέσθαι, or the sentence will be *harsh* and *obscure*, as it is in the E. V. Later translators have done this.

\* "corrupted"; τὸν φθειρόμενον. The translation by the English participle is exact and concise. So Kendrick.

<sup>d</sup> "by"; κατὰ. Kendrick. G. French, "par"; Luther, "durch"; De Wette, "vernüge" (*by virtue of*); Belgic, "door". Beza renders the noun as the ablative of *instrument*, which corresponds to "by". So Castalio. Rendered "by" (E. V.,) Rom. 2: 7; 4: 16; 11: 24. 1 Cor. 12: 8. Gal. 2: 2.

\* "inordinate desires". See ch. 2: 3, note h.

<sup>f</sup> "according to God"; κατὰ Θεόν. "After", in the signification of *likeness*, is obsolete. The sentence is evidently

elliptical. It is parallel with Coloss. 3: 10, κατ' εἰκόνα τοῦ κτίσαντος. We might supply the ellipsis from this passage in Colossians, and render the phrase thus, "according to *the image of God*". I submit this suggestion. Clowes remarks that "likeness" would convey the proper sense of κατὰ. See Rob. and Greenfield, (Κατὰ).

\* "let each one speak"; λαλεῖτε—ἕκαστος. As this word is used distributively in apposition with the nominatives of plural verbs, this rendering gives the appropriate sense, and the sentence is more simple. Kendrick, "each one". See Rob., Ἐκαστος. De Wette, "redet—ein jeglicher".

<sup>h</sup> "should ye be angry, sin not"; Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε. Many have supposed that the imperative is used here in a *permissive* sense. Hence they render the passage, "Ye may be angry, but not so as to sin". Such is the view of Stuart, Gr. § 137. Others have used the interrogative form, "Will ye be angry and not sin?" The above rendering has sufficient evidence in its favor to give it the highest place among the three, which have found advocates. So Dickinson. Campbell, "do not sin through anger"; Castalio, "Ita irascimini, ut ne peccetis"; G. French, "Si vous vous mettez en colère, ne péchez point"; De Wette, "zürnet, aber sündiget nicht". The use of the imperative here is a Hebraism. The language of the E. V. is *literal*, but as the idiom of the English is different, this *literal* phraseology does not present the *idea*, which was in the mind of the writer. Numerous instances of a similar kind may be found in the E. V. For example, "the faith of Christ" is a literal rendering, yet every reflecting reader understands that Christ is the *object of our faith*; in other words, the inspired writer does not intend to convey the idea that Christ is the *one* who believes or exercises this faith, and yet, that is the literal sense of the phrase. In the case before



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
let not the sun go down upon your wrath:	ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, <sup>27</sup> μήτε δίδετε τόπον τῷ διαβόλῳ. <sup>28</sup> Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι. <sup>29</sup> Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. <sup>30</sup> καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ Ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.	go down upon your wrath: nor give place to the devil. <sup>27</sup> Let the thief steal no <sup>28</sup> more: but rather let him toil, working with his hands at what is good, that he may be able to impart to him who needeth. Let no corrupt <sup>29</sup> word proceed out of your mouth, but rather whatever is good for needful building up, that it may confer a benefit on the hearers: and grieve <sup>30</sup> not the Holy Spirit of God by whom ye were sealed for the day of redemption.

us, "Be ye angry, and sin not", is a command that we should be angry to a certain degree; that is, we are ordered to exercise the passion with a limitation. It may be said, that "all anger is not sinful." Still, are we bound as a duty to be angry, even if the passion is indulged only for a short time—until the going down of the sun? In the 31st verse of this very chapter there is a plain command on the subject of anger, which should be compared with "the literal translation". "Let all bitterness, and wrath, and anger (*ὀργή*, the cognate noun of *ὀργίζομαι*,) and clamor and evil speaking be put away from you". If "all anger" is to be put away, then the "literal translation" will not be in harmony with this injunction. So in Coloss. 3: 8. "But now ye also, put off all these, anger, wrath (*ὀργήν*)", etc.

<sup>i</sup> "nor"; *μήτε*. Wakefield, Dickinson and Kendrick.

<sup>j</sup> "the thief"; *ὁ κλέπων*. "The present participle with the article often becomes a mere substantive, i. e. *nomen agentis*, excluding all idea of tense". Stuart, Gr. § 140. (4.) It is here equivalent to *ὁ κλέπτης*. So Eadie. De Wette, "*Der Dieb*"; Heb. N. Test., *הגנב*. The rendering of the E. V. would demand, that the participle should be a preterite.

<sup>k</sup> "let him toil"; *κοπιάτω*. So E. V., Matt. 6: 28. Luke 5: 5. *Strenuous exertion*, in a lawful calling, is made the duty of one who had been dishonest. Hence the use of a verb, which is *intensive*. See the verb, Matt. 11: 28. Rom. 16: 6. Liddell, Robinson, Greenfield.

<sup>l</sup> "at what is good"; *τὸ ἀγαθόν*. *Κατὰ* in the sense of "as it respects", is understood before *ἀγαθόν*. Rob. (on *Ἐργάζομαι*,) quotes this passage thus, "(κατὰ τὸ ἀγαθόν"; Kendrick, "at what is good".

<sup>m</sup> "that he may be able"; *ἵνα ἔχη*. *Ἐχω* intransitive, and followed by an infinitive is equivalent to *possum*. Mark 14: 8, *ὁ εἶχεν αὐτὴν (ποιεῖν) ἐποίησε*. Luke 7: 42. Acts 4: 14, *οἱ δὲν*

*εἶχον ἀντειπεῖν*. Acts 25: 26. Heb. 6: 13. Rob. (*Ἐχω*), Greenfield, Wakefield, "so as to be able"; Dickinson and Kendrick, "that he may be able"; Beza, "ut possit"; De Wette, "*auf dass er—mittheilen könne*".

<sup>n</sup> "to impart"; *μεταδιδόναι*. So this verb is rendered (E. V.,) Luke 3: 11. Rom. 1: 11. 1 Thess. 2: 8. It differs from the simple verb *δίδωμι* by presenting the idea that a thing is given so as to be *shared* with another. Robinson, Liddell. Erasmus, "impartiri"; Beza, "impertiri"; De Wette, "*mittheilen*"; Kendrick and Clowes, "to impart".

<sup>o</sup> "word"; *λόγος*. Eadie, Wakefield. "Communication" is obsolete. De Wette, "*Wort*".

<sup>p</sup> "but rather"; *ἀλλὰ*. Robinson, Greenfield.

<sup>q</sup> "whatever"; *εἴ τις*. Rob. (*Ἐῖ*). So Kendrick. Literally, "if any (*word*)". De Wette, "*Welches irgend*".

<sup>r</sup> "is". This verb should be printed as a supplement.

<sup>s</sup> "building up". See v. 12, note v.

<sup>t</sup> "may confer a benefit"; *δῶ χάριν*. This word is translated "benefit" E. V., 2 Cor. 1: 15. Rob. (*generic sense*), "benefit of any kind"; Greenfield. Bretsch., "*διδόναι χάριν τινι*, aliquem beneficiis ornare"; Castalio, "conferat beneficium"; Eadie, "confer benefit"; De Wette, "*dass es wohlthätig sei*". This noun is usually rendered "grace" in the E. V.

<sup>u</sup> "by whom"; *ἐν ᾧ*. "Whereby" is obsolete, except in legal phraseology.

<sup>v</sup> "ye were sealed"; *ἐσφραγίσθητε*. So rendered (in same mode and tense), 1: 13. So Wakefield and Clowes. Vulgate, "signati estis"; Beza, "obsignati estis".

<sup>w</sup> "for the day"; *εἰς ἡμέραν*. Eadie, "for or until the day". *Εἰς* with its accusative is often used to indicate the specific object of action. Rob. So Matt. 26: 28. Mark. 1: 38. Luke 4: 43.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:</p> <p>32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.</p>	<p>31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακία· 32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχνοι, χαρίζομενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.</p>	<p>Let all bitterness, and 31 wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind *to one 32 another, tender-hearted, forgiving one another, even as God for Christ's sake forgave you.</p>
CHAP. V.	CHAP. V.	CHAP. V.
<p>BE ye therefore followers of God as dear children;</p> <p>2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.</p> <p>3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;</p> <p>4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.</p> <p>5 For this ye know, that no</p>	<p>Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· 2 καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας. 3 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἣ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· 4 καὶ αἰσχρότης, καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γάρ</p>	<p>BE ye therefore followers 1 of God as *beloved children; and walk in love, *even as 2 Christ loved us, and *gave himself up for us, an offering and a sacrifice to God for *a sweet odor. But fornication, 3 and all uncleanness, or covetousness, let them *not even *be named among you, as becometh holy ones; nor *inde- 4 cency, nor foolish talking, nor reproachful jesting, *which are not becoming: but rather *thanksgiving. 5 For this ye 5</p>

\* "to one another"; *εἰς ἀλλήλους*. This arrangement is more consonant to the Greek, as well as to the idiom of the English. So Wakefield, Kendrick, and Campbell.

† "forgave"; *ἔχαρίσατο*. Clowes.

\* "beloved"; *ἀγαπητά*. So (E. V.,) 1 John 3 : 2, 21. Eph. 6 : 21, and many other passages. Eadie, Dickinson, and Campbell. De Wette, "*geliebte*".

<sup>b</sup> "even as"; *καθὼς καὶ*. So (E. V.,) 4 : 32. 2 Pet. 1 : 14. 2 Thess. 3 : 1. Wakefield, Dickinson, Campbell. See 4 : 17, note r.

<sup>c</sup> "loved us"; *ἠγάπησεν ἡμᾶς*. Aorist properly rendered by the imperfect. Wakefield, Dickinson, and Clowes.

<sup>d</sup> "gave himself up"; *παρέδωκεν*. Rob., to give or deliver over to any one,"—"said of those who are delivered over to death or misery". This verb is "often used absolutely and elliptically, *εἰς θάνατον* being implied, as in Rom. 4 : 25". Rob. quotes the passage before us, as an illustration. See (E. V.,) Matt. 10 : 21, 17, 19; 24 : 9. Mark 13 : 11. 1 Cor. 15 : 24. Acts 7 : 42. Rom. 8 : 32. "He that spared not his own Son but delivered him up (*παρέδωκεν αὐτόν*,) for us all". In every case where this word is used with reference to the fact that Christ "was delivered to death", the adverb "up" is required to modify the verb. This aorist is rendered like the same tense of *ἠγάπησεν*, with which it is coupled by *καὶ*. So Clowes and Wakefield. De Wette, "*sich hingegen*".

\* "a sweet odor"; *ὁσμὴν εὐωδίας*. "Savor" is obsolete.

"Sweet", "pleasing to any sense, fragrant to the smell". Johnson's Dict. This phrase in Philipp 4 : 18, (E. V.,) is rendered "an odor of a sweet smell".

<sup>f</sup> "not even"; *μηδὲ*. Rob. So Eadie, Wakefield, Kendrick, Dickinson, Campbell, and Clowes.

<sup>g</sup> "them—be named". As *ὀνομαζέσθω* applies to each of the preceding nouns, "them" should be used instead of "it", so as to give the verb the force of a plural. So Eadie.

<sup>h</sup> "indecent"; *αἰσχρότης*. "Impropriety, indecorum", Rob. "Indecorum, indecency, obscenity", Greenfield. "*Αἰσχρός*, that which causes shame", Liddell. Scapula, "turpitude, obscenitas". "Filthiness" is now almost entirely restricted to *physical impurity*". Dickinson, "indecent"; Erasmus and Beza, "obscenitas"; S. French, "les obscénités"; De Wette, "*Schamlosigkeit*".

<sup>i</sup> reproachful jesting"; *εὐτραπελία*. "Scurrility", Rob. "Buffoonery, jesting, scurrility", Greenfield. This word is often used in the sense of *βωμολοχία*, "ribaldry, buffoonery", Liddell. The simple term "jesting" is too feeble. Vulgate, Beza, and Lachmann, "scurrilitas".

<sup>j</sup> "which are not becoming". Convenient" is obsolete See Rob. and Greenfield (*ἀνήκει*). Kendrick, "not becoming"

\* "thanksgiving"; *εὐχαριστία*. So E. V., Coloss. 2 : 7 Wakefield, Campbell.

<sup>k</sup> "For this ye know". Instead of *ἐστε* of the Text. Recept., Griesbach, Scholz, Lachmann, Tischendorf, Knapp, and Titt-



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.	ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.	know, that no "fornicator, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and of God.
6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.	ἡμεῖς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.	Let no one deceive you with vain words: for "on account of these things, the wrath of God cometh "on the sons of disobedience.
7 Be not ye therefore partakers with them.	7 μὴ οὖν γίνεσθε συμμετοχοὶ αὐτῶν.	Therefore be not partakers with them.
8 For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;	8 ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε.	For ye were "formerly darkness, but are now light in the Lord: walk as children of light;
9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth;)	9 ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθῳσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ.	(for the fruit "of the Spirit is in all goodness, and righteousness, and truth;)
10 Proving what is acceptable unto the Lord.	10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ.	*examining what is acceptable to the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.	11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρποῖς τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.	And have no fellowship with the unfruitful works of darkness, but rather even reprove them.
12 For it is a shame even to speak of those things which are done of them in secret.	12 τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστὶ καὶ λέγειν.	For it is a shame even to speak of those things which are done "by

mann have *ἴστε*. This is undoubtedly the true reading. The phrase *ἴστε γινώσκοντες* is a Hebraism, and has an *intensive* signification. Hence De Wette has changed Luther's rendering, "*denn das sollt ihr wissen*", to "*denn das wisset ihr wohl*". I recommend that the rendering, "for this ye well know", be placed in the Revised Version.

"fornicator"; *πόρνος*. The reason for this change is obvious. So Wakefield, Campbell, Kendrick, Clowes.

"person". This word should be *italicized* as a *supplement*, as has been done by Wakefield.

"an inheritance"; *κληρονομίαν*. There is nothing in the text which will justify the use of "any" before inheritance. One of the annotators on Clowes advises that "*it* should be stricken out". This has been done by Wakefield and Campbell. S. French, "(il) n'a d'heritage"; De Wette, "*Erbtheil hat*".

"let no one". So Eadie, Wakefield, and Kendrick.

"on account of"; *διὰ*. "Because of" is obsolete. Wakefield and Kendrick.

"the wrath". This nominative should precede its verb. So Wakefield and Campbell.

"on the sons"; *ἐπὶ τοῖς υἱοῖς*. The *literal* signification of the noun is to be preferred, especially as *τέκνα* (children) is found in v. 8. Vulgate, "*in filios*"; De Wette, "*über die Söhne*".

"Therefore be not partakers". The pronoun "ye" is

quite unnecessary in connection with this imperative—as unnecessary, in fact, as it is in the Greek text. It is omitted by Tyndale, Cranmer, Genevan, Campbell, Dickinson, and Kendrick.

"formerly"; *ποτέ*. Robinson, Kendrick, Campbell, and Clowes. See 2: 2, note b.

"but are now". As "ye" occurs before "were", its repetition before "are" renders the sentence *clumsy*. It is omitted by Tyndale, Wiclif, Genevan, Kendrick, and De Wette.

"of the Spirit"; *τοῦ πνεύματος*. Griesbach, Knapp, Scholz, Lachmann, Tittmann, and Tischendorf all have *τοῦ φωτὸς*. This is the true reading. I advise that "of the light" should be used in the Revised Version. The Vulgate has "lucis", and the Syriac ܡܝܬܬܐ, (*Denooharo*).

"examining"; *δοκιμάζοντες*. *Δοκιμάζω*, "to test, examine, scrutinize". Bretsch., Rob., Liddell. "Proving" is ambiguous, as it has the signification of "establishing by testimony", as well as that of "testing" or "investigating". Heb. N. T., ܡܝܬܬܐ.

"but rather even"; *μᾶλλον δὲ καὶ*. See *δὲ καὶ*, Matt. 10: 30. Hoogeveen on these particles, p. 40. (17.) So Campbell and Dickinson. Erasmus, "quin potius etiam"; Beza, "sed potius etiam"; De Wette "*vielmehr—noch*".

"by them"; *ἐπ' αὐτῶν*. See Rob., *ἐπὶ*. The phrase "of them" is no longer used in the sense of "by them" Kendrick, Campbell, and Clowes.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
13 But all things that are re- proved, are made manifest by the light: for whatsoever doth make manifest is light.	13 τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ· 14 διὸ λέγει, Ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπι- φαύσει σοι ὁ Χριστός. 15 Βλέ- πετε οὖν πῶς ἀκριβῶς περιπα- τεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, 16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. 17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου. 18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἄσωτία· ἀλλὰ πληροῦσθε ἐν	them in secret. But all things 13 that are reprov'd, *are mani- fested by the light: †for what- ever is manifested is light. Therefore †it saith, Awake 14 thou that sleepest, and arise from the dead, and Christ shall give thee light. †Therefore 15 see that ye walk *carefully, not as †the unwise, but as the wise, redeeming the time, 16 because the days are evil. Therefore be not †foolish, but 17 †understand what the will of the Lord is. And be not drunk with 18 wine, †in which there is †dis- soluteness; but be filled with

<sup>a</sup> "are manifested". "Made" is no longer employed with the verb "to manifest". It is unnecessary here. So Dickinson.

<sup>b</sup> "for whatever is manifested is light"; πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ. The attempts, which have been made to prove that this participle is not in the passive but in the middle, have not resulted in anything satisfactory. Meyer, as quoted by Eadie, maintains that it is always passive. In v. 8 φῶς is evidently used in the sense of the passive participle, equivalent to "ye are enlightened"; compare v. 14. Vulgate, "omne enim, quod manifestatur"; Erasmus, "quicquid manifestatum redditur lumen est"; Montanus, "omne enim manifestatum, lumen est"; Kendrick (following De Wette), "for whatever is made manifest belongeth to the light"; Tyndale, "for whatever is manifest, that is light". Lachmann like Vulgate.

<sup>c</sup> "it saith"; λέγει. As this is the word usually employed by the Apostle when he makes a quotation, there is the highest probability, that one occurs here. It is, however, *ad sensum*. Such quotations were often employed by the writers of the New Test. Deviations from *words* seem to have been common. They often regarded the *thought* as fully sufficient for their purpose. Paul himself affords a striking proof of this fact. He has quoted Jer. 31 : 33 in different language, in Heb. 8 : 10, and 10 : 16. I have used "*it*" as the nominative to the verb, in the belief that the reference is to ἡ γραφή. Some translators have supposed λέγει is used impersonally. No instance of this, however, can be found in the active voice, though this is often the case in the passive. The reference is probably to Isa. 60 : 1, see Septuag. and Rom. 13 : 11, 12.

<sup>d</sup> "therefore"; οὖν. Rob. So 4 : 1. Wakefield, Dickinson.

<sup>e</sup> "carefully"; ἀκριβῶς. This is more familiar and intelligible than the Latin derivative, "circumspectly". Vulgate, "cauté".

<sup>f</sup> "the unwise"; ἄσοφοι. As σοφοί in this sentence is properly rendered "wise" in the E. V., ἄσοφοι should be translated by "unwise". Our usage demands the article before this adjective. So with σοφοί. Wakefield, Dickinson, and Kendrick, "unwise"; Luther, "*die Unweisen, sondern als die Weisen*"; De Wette, "*wie Unweise, sondern wie Weise*"; Belgic, "als onwijze, maar als wijze".

<sup>g</sup> "foolish"; ἄφρονες. Liddell, Greenfield. So Kendrick. See last note.

<sup>h</sup> "understand"; συνιέντες. The participle "understanding" is not admissible, as it produces a violation of the idiom of our language; the sentence is made elliptical, and when fully expressed it would be, "be ye understanding", etc. Castalio has changed the construction by using the imperative, "intelligite"; so S. French, "comprenez"; Wakefield, "perceive"; Dickinson and Campbell, understand".

<sup>i</sup> "in which"; ἐν ᾧ. By this literal rendering, we are rid of "wherein", now confined to the phraseology of the bar. So Dickinson and Wakefield.

<sup>j</sup> "dissoluteness"; ἄσωτία. This word occurs only in two other instances, Titus 1 : 6, 1 Peter 4 : 4, where it is rendered "riot". "Riot" is now used only for "an unlawful assembly" or for its doings. "Excess" does not present the proper idea. "Riotousness" (now nearly *obsolete*,) "debauchery or dissoluteness" are more nearly *equivalents*, than any other word. "Debauchery" is now generally used in the sense of "licentious conduct". "Dissoluteness" has been adopted from the *exigency* of the case, although it is not "a Biblical word". Wakefield has used the phrase, "a shameful want of order"; G. and S. French, "dissolution"; Campbell, as above; Dickinson, "profligacy". This term deserves consideration, as it may be deemed the preferable rendering. Bengel defines ἄσωτία, "omnia luxuria frugalitati inimica".



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.	πνεύματι, <sup>19</sup> λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, <sup>20</sup> εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί· <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.	the Spirit; speaking <sup>to</sup> one 19 another in psalms, and hymns, and spiritual songs, singing and making melody <sup>with</sup> your hearts to the Lord, giving 20 thanks always for all things <sup>to</sup> God, even the Father, in the name of our Lord Jesus Christ; submitting yourselves 21 to one another in the fear of <sup>God</sup> . Wives, submit your- 22 selves to your own husbands, as to the Lord. For the hus- 23 band is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. <sup>But</sup> 24 as the congregation is subject to Christ, <sup>so</sup> also <i>let</i> the wives <i>be</i> to their own husbands in every thing. Husbands love 25 your wives, even as Christ loved the congregation, and <sup>gave</sup> himself up for it; <sup>that</sup> 26 he might sanctify it, having
20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;	<sup>22</sup> Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· <sup>23</sup> ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος· <sup>24</sup> ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτασσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.	
21 Submitting yourselves one to another in the fear of God.	<sup>25</sup> Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· <sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λου-	
22 Wives, submit yourselves unto your own husbands, as unto the Lord.		
23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.		
24 Therefore as the church is subject unto Christ, so <i>let</i> the wives <i>be</i> to their own husbands in every thing.		
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;		
26 That he might sanctify		

\* "to one another"; *ἑαυτοῖς*. This pronoun is often used in the sense of *ἀλλήλων*, as in Mark 10:26; 11:31. Rom. 1:24. Coloss. 3:13, 16. Rob., article *ἑαυτοῦ*. The rendering "to yourselves" entirely changes the import of the injunction, and represents the "speaking" as *private* worship or *silent adoration*. See the parallelism Coloss. 3:16. De Wette, "*dass ihr zu einander redet*"; Campbell, as above.

<sup>1</sup> "with your heart"; ἐν τῇ καρδίᾳ. The scope of the passage shows that ἐν is instrumental like διὰ, as in many other instances; see v. 18; 6:16; 4:19. Matt. 9:34. Mark. 4:30. Castalio, "ex animo"; Wakefield, "with your hearts".

<sup>m</sup> "to God, even the Father"; τῷ Θεῷ καὶ πατρί. The incorrectness of the E. V., in rendering καὶ by "and", is obvious, as it makes *God* and the *Father* different objects. Καὶ is placed between two nouns that are properly in *apposition*, in the sense of *nempe*, by way of explanation. Rob., article καὶ. It is rendered "even" by Campbell, Dickinson, Eadie and Clowes. De Wette, "*Gott dem Vater*". See 1:1, note c.

<sup>n</sup> "of God"; Θεοῦ. Griesbach, Lachmann, Scholz, Knapp, Tittmann, and Tischendorf have Χριστοῦ. It is the true reading. I advise that "of Christ" be inserted in the Revised Version.

• "and he is the Saviour of the body". Nearly all the

critical Editions of the Greek Text. read αὐτὸς σωτὴρ τοῦ σώματος instead of καὶ αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος, with the Text. Recept. As there is no reasonable doubt that this is the true reading, I advise that the words "and" and "is" of the E. V. should be *italicized* in the Rev. Version. The emendation of the Greek text, in this case, makes no real difference in the sense of the passage, hence, it is desirable to retain the phraseology of the E. V., and yet enable the reader to see what is *expressed* in the original.

<sup>p</sup> "But"; ἀλλὰ. Eadie, Clowes. Ἀλλὰ is frequently employed when there is something understood which forms an antithesis. See Rob. and Bretsch. Vulgate, "*sed*"; S. French "*mais*"; Luther and De Wette, "*aber*"; Kendrick, "*but*".

<sup>q</sup> "so also"; οὕτω καὶ. The E. V. omits to render καὶ, and thus weakens the force of the injunction. See οὕτω καὶ and its translation (E. V.,) Matt. 24:37. Luke 17:24. Acts 23:11. Beza, "*ita et*"; De Wette, "*also auch*".

<sup>r</sup> "gave himself up". See 5:2, note d. So Wakefield. De Wette, "*sie hingegeben*".

• "that he might sanctify it, having cleansed it"; ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας. So Campbell. The sentence is more *per-*spicuous when the pronoun is placed after its governing verb, and a supplementary "*it*" placed after the participle *The*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and cleanse it with the washing of water by the word,	τρῶ τοῦ ὕδατος ἐν ῥήματι, <sup>27</sup> ἵνα	cleansed it with the bathing of water by the word, that he <sup>27</sup>
<sup>27</sup> That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.	παραστήσῃ αὐτὴν ἑαυτῇ ἑνδοξον, τὴν ἐκκλησίαν, μὴ ἔχουσιν σπιλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἁγία καὶ ἄμωμος.	'might present it to himself a glorious congregation, not having spot or wrinkle, or any such thing; but "that it
<sup>28</sup> So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself.	<sup>28</sup> οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν. <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. <sup>31</sup> Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς	might be holy and 'blameless. "Thus ought husbands <sup>28</sup> to love their wives, as their own bodies. He who loveth his wife, loveth himself. For <sup>29</sup> "no one ever yet hated his own flesh; but nourisheth and cherisheth it, even as "the Lord "doth the congregation: for we are members of his <sup>30</sup> body, of his flesh, and of his bones. For this cause shall <sup>31</sup> a man leave his father and mother, and shall be joined to his wife, and "the two shall be
<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:		
<sup>30</sup> For we are members of his body, of his flesh, and of his bones.		
<sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.		

aorist participle is always a *preterite*, Stuart, Gr. § 51, (3). *Καθαρίσας* is exegetic of *ἁγιάσας*. One of the significations of *Ἀγιάζω* is "*purgo, purum facio*". Bretsch. See Heb. 9 : 13. John 17 : 17. It is especially used to indicate a *moral* purification. John 15 : 3 is a key to this passage; *ὑμεῖς καθαροὶ ἔστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν*. Kendrick, "that he might sanctify it, having cleansed it"; De Wette, "*auf dass er sie heiligte, reinigend durch*"; S. French, "afin qu'il la sanctifiât, l'ayant purifiée". "With the bathing of water"; *τῷ λουτρῷ τοῦ ὕδατος*. The use of *λουτρόν*, as employed here, is well illustrated in Ecclesiasticus 31 : 30 (34 : 30, E. V.), *βαπτίζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ, τί ὀφείλησεν τῷ λουτρῷ αὐτοῦ*; "he that dippeth himself after touching a dead body, if he touch it again, what availeth his bathing?" Compare Numbers 19 : 16-22. See Bretsch., (*λουτρόν*); Clowes, "bathing of water"; Campbell, "bath of water"; Belgic, "*met het bad des waters*"; De Wette, "*durch das Bad des Wassers*".

† "might present it"; *παραστήσῃ αὐτήν*. Instead of *αὐτήν*, Griesbach, Knapp, Scholz, Tittmann, Lachmann, and Tischendorf read *αὐτὸς*. I recommend that the Revised Version should read, "that he might present to himself a glorious congregation. Dickinson has followed the corrected text, and translates, "that he might present to himself a glorious church". *Αὐτὸς* here is *emphatic*. It may stand for the personal pronoun in the nom. as *pronounced with emphasis*. See Luke 5 : 17. Rev. 17 : 11.

α "that it might be"; *ἵνα ᾗ*. Grammatical propriety demands this rendering instead of "that it should be". So Dickinson, Kendrick, and Campbell.

ν "blameless"; *ἄμωμος*. An English adjective is the proper equivalent. In Col. 1 : 22, "unblamable". Robinson, Greenfield.

ω "thus ought husbands"; *οὕτως ὀφείλουσιν οἱ ἄνδρες*. "*Οὕτως* carries us back to *καθὼς*, and indicates the bringing home of the argument", Eadie. The word does not refer to *ὡς* in the following clause. "Thus", that is, in imitation of Christ's love, the husbands "ought to love their wives", Eadie. It is clear that *ἄνδρες*, as in v. 25, ought to be rendered "husbands". "When the married state is the subject of discourse, this word signifies husband", Robinson.

ζ "no one"; *οὐδεὶς*. So (E. V.) Matt. 19 : 17. Wakefield, Kendrick.

η "the Lord"; *ὁ Κύριος*. Griesbach, Lachmann, Scholz Knapp, Tittmann, and Tischendorf read *ὁ Χριστός*. Vulgate, "Christus"; Syriac, *ܡܫܝܚܐ* (*Mesicho*). I recommend that "Christ" be placed in the Rev. Version.

θ "doth". The sentence is imperfect and harsh without this supplement. Dickinson has "*nourishes*", as the supplement. S. French, "*comme aussi le Seigneur le fait pour l'assemblée*".

α "the two"; *οἱ δύο*. So Kendrick, Campbell, and one of Clowes' annotators. The E. V. has copied the Geneva in the use of the pronoun "they".



## KING JAMES' VERSION.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself: and the wife *see* that she reverence *her* husband.

## CHAP. VI.

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters ac-

## GREEK TEXT.

σάρκα μίαν. <sup>32</sup> Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

## CHAP. VI.

ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. <sup>2</sup> Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. <sup>3</sup> ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. <sup>4</sup> Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

<sup>5</sup> Οἱ δούλοι, ὑπακούετε τοῖς

## REVISED VERSION.

one flesh. This is a great <sup>se-</sup>32 cret: but I am speaking concerning Christ and the congregation. <sup>33</sup> But indeed, let each one of you in particular so love his wife even as himself: and <sup>let</sup> the wife *see* that she reverence her husband.

## CHAP. VI.

CHILDREN, obey your pa- 1 rents in the Lord: for this is right. Honor thy father and 2 mother, (which is the first commandment <sup>with a promise,</sup> <sup>that</sup> it may be well 3 with thee, and that thou mayest live long on the earth. And, ye fathers, <sup>do</sup> not pro- 4 voke your children: but bring them up <sup>in the discipline and instruction</sup> of the Lord. Servants, <sup>obey your</sup> masters 5

<sup>b</sup> "secret". So Tyndale, Cranmer, and Geneva. See 1: 9, note p.

<sup>c</sup> "I am speaking"; λέγω. Clowes. The "progressive form" of the English verb, which indicates *continuous* action, is the most accurate rendering. "The present tense expresses an action now doing and not yet completed", Stuart, § 50. (2.)

<sup>d</sup> "but indeed". Robinson, (πλὴν). See Eadie, on this verse. He *paraphrases* thus, "In conclusion, indeed, as to every one of you, let each love his wife as himself". S. French, "au reste".

<sup>e</sup> "each one"; ἕκαστος. See Robinson on this word. Greenfield, Kendrick, "each one"; De Wette, "ein jeglicher".

<sup>f</sup> "let". This supplement is necessary to render the sentence complete. The first member, where "let" occurs, is too remote.

<sup>g</sup> "with a promise"; ἐν ἐπαγγελίᾳ. The *usus loquendi* of our language demands the indefinite article. So Wakefield, Dickinson, Campbell, and Kendrick.

<sup>h</sup> "that it may be well with thee, and that thou mayest live long on the earth"; ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος, κ. τ. λ. These verbs connected by καὶ are equally modified by ἵνα. Hence the conjunction "that" should be placed before "thou mayest". From a defect in εἰμί, the first future middle *s* employed instead of the first aorist subjunctive. Vulgate,

Erasmus, and Beza, "sis longaevus". Wakefield, Dickinson, and Campbell, as above.

<sup>i</sup> "do not provoke". "to provoke" is no longer used in the *general* sense of "exciting the mind". Present usage gives it the force of "to make angry". The addition of the phrase "unto wrath" is, therefore, unnecessary. Eadie says, "παροργίζω signifies to irritate, to throw into a passion". Castalio, "ne irritate"; S. French, "n'irritez pas".

<sup>j</sup> "in the discipline"; ἐν παιδείᾳ. "Discipline" has the *generic* sense of "education", παιδεία, "the rearing or bringing up of a child, training, teaching, education", Liddell. "Discipline" occurs (E. V.,) Job 36: 10, as the translation of מוּסָר. "Nurture" is obsolete; παιδεία occurs in five other instances in the N. Test. It is rendered "instruction" 2 Tim. 3: 16; "chastening" and "chastisement" Heb. 12: 5, 7, 8, 11. In the first of these instances, the Vulgate renders it by the gerund "ad erudiendum", and in the others by "disciplina". It is translated "discipline" (see the Septuag.,) Wisdom of Salomon 1: 5; 6: 17; Eccles. 4: 17; 23: 7.

<sup>k</sup> "instruction"; νοουθεσίᾳ. Greenfield. So Wakefield, Dickinson, Campbell. S. French, "enseignment".

<sup>l</sup> "obey". The active form of our verb corresponds accurately with ὑπακούετε. It is more concise and forcible than the phrase of the E. V. So Dickinson and Campbell. See rendering of this verb (E. V.,) Matt. 8: 27. Rom. 6: 16. It should be rendered "obey" in this instance, as well as in v. 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
cording to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;	κυρίοις κατὰ σάρκα, μετὰ φόβον καὶ τρόμον, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ. <sup>6</sup> μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, <sup>7</sup> μετ' εὐνοίας, δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. <sup>8</sup> εἰδότες ὅτι ὁ ἕαν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. <sup>9</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς,	in the flesh, with fear and trembling, in <sup>the</sup> integrity of your heart, <sup>as ye obey</sup> Christ, not with eye-service, as men-pleasers; but <sup>as servants of</sup> Christ, doing the will of God from the soul; with good will, <sup>serving the Lord and not</sup> men: knowing that <sup>whatever</sup> good <sup>any one</sup> may do, <sup>he</sup> will receive a recompense for it from the Lord, whether <sup>he</sup> be bond or free. And, ye <sup>masters, do the same to them,</sup> forbearing to threaten: knowing that <sup>even your own Mas-</sup>

<sup>6</sup> "in the flesh"; κατὰ σάρκα. The preposition and noun form a periphrasis for the adjective σαρκικοί, "fleshly", i. e., "earthly", in distinction from the Master, who is "heavenly". As κατὰ has the sense of "as it respects", the idea may be properly conveyed by "in", which we often use to indicate "condition". Wakefield has "worldly masters"; Kendrick, "in the flesh". A free and yet correct translation of τοῖς κυρίοις κατὰ σάρκα would be "earthly masters". I submit this for consideration.

<sup>7</sup> "in the integrity"; ἐν ἀπλότῃ. "Simplicity" in the sense of "integrity" is obsolete. The usage of our language demands the supplementary article "the". Bretsch. says, "ἐν ἀπλότῃ καρδίας; sincero animo". Campbell, "in the integrity".

<sup>8</sup> "as ye obey Christ"; ὡς τῷ Χριστῷ. The structure of this sentence shows the relation of Χριστῷ τοῖς κυρίοις. The supplement "ye obey" is indicated by ὑπακούετε. Dickinson, "as you obey Christ".

<sup>9</sup> "as servants", etc.; ὡς δούλοι κ. τ. λ. An article before "servants" is as unnecessary in English, as it is in Greek. Wakefield, "as servants". So Campbell and Kendrick. De Wette, "als Knechte Christi"; Belgic, "als dienstknechte Christi"; S. French, "mais comme esclaves du Christ". The literal translation of ἐκ ψυχῆς is exact, "from the soul". Campbell. Matt. 22: 38.

<sup>1</sup> "serving the Lord"; δουλεύοντες τῷ κυρίῳ. Griesbach, Scholz, Lachmann, Knapp, Tittmann, and Tischendorf insert ὡς before τῷ. This is the proper reading. I recommend that "as" be placed in the Rev. Version before "serving". The participial construction in the English corresponds with the Greek, and is entirely accurate. Beza, "servientes, ut Domino"; Wakefield, G. French, "servant—the Seigneur"; Belgic, "Dienende—den Heere".

<sup>1</sup> "whatever good"; ὁ ἕαν τι—ἀγαθόν. (Tmesis for ὅτι ἕαν.) So Kendrick. More literal than the E. V., more forcible. Vulg., "quodcunque bonum"; De Wette, "was irgend".

<sup>2</sup> "any one"; ἕκαστος. The supplement "man" is unnecessary. Kendrick, "any one". So Campbell.

<sup>3</sup> "may do"; ἕαν—ποιήσῃ. The subjunctive corresponds to the English potential. This rendering is preferred as being literal and accurate. Castalio, "ut quisque fecerit".

<sup>4</sup> "he will receive a recompense for it"; τοῦτο κομιεῖται, literally, "this, he will receive". By a Hebraism, the deed is represented as the reward. The idiom of our language is different. We speak of a reward for the deed. Hence a supplement is necessary. "It" has been substituted for the demonstrative "this", as more perspicuous and equally exact in conveying the idea. Kendrick, "he will receive a reward for this". "Κομίζομαι (midd. voice) reporto, to receive, obtain from another, including the idea of reward or recompense", Rob. Dickinson, "he will receive as much for it". The idea might be presented by translating, "he will receive according to this". 2 Cor. 5: 10, "For we must all appear before the judgment-seat of Christ", ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἐπραξεν.

<sup>5</sup> "forbearing to threaten"; ἀνιέντες τὴν ἀπειλήν. Forbearing is intransitive.

<sup>6</sup> "even your own Master"; καὶ ὑμῶν αὐτῶν ὁ Κύριος. Καὶ here is emphatic. Robinson. See Matt. 10: 30; 15: 16 1 Cor. 4: 5. Ὑμῶν αὐτῶν. The reading καὶ ὑμῶν καὶ αὐτῶν is not sufficiently beyond doubt to authorize its adoption. Dickinson has presented the emphasis of these words by rendering the passage, "you yourselves, also, have a Master", etc. The E. V. takes no notice of αὐτῶν.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
neither is there respect of persons with him.	καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.	ter is in heaven; and there is no respect of persons with him.
10 Finally, my brethren, be strong in the Lord, and in the power of his might.	<sup>10</sup> Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.	him. Finally, my brethren, 10 be strong in the Lord, and in the power of his might. Put 11
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.	<sup>11</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου.	on the whole armor of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.	<sup>12</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.	For our *struggle is not against 12 flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against "wicked spirits in heavenly places. Therefore *take to 13
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.	<sup>13</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι.	yourselves the whole armor of God, that ye may be able to withstand in the evil day, and *having overcome all, to stand.
14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;	<sup>14</sup> στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,	Stand therefore, having your 14 loins *girded around with truth, and *having put on the breast-plate of righteousness;
15 And your feet shod with	<sup>15</sup> καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμα-	and *having your feet shod 15

\* "and there is no respect of persons with him"; καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ. Wakefield, Clowes, Dickinson, Campbell. De Wette, "und bei ihm kein Ansehen der Person ist".

\* "struggle"; πάλη. Robinson (πάλη); Greenfield; Vulgate, "coluctatio"; De Wette, "Kampf"; Belgic, "strijd"; Dickinson, "conflict".

\* "of this world"; τοῦ αἰῶνος τούτου. Griesbach, Scholz, Lachmann, Tittmann, and Tischendorf reject τοῦ αἰῶνος, while Knapp questions it. There is a strong probability that the reading is spurious. I advise, that "of this darkness" be inserted in the Revised Version.

\* "wicked spirits". Robinson, (πνευματικός); Kendrick, "spirits of wickedness". Τὰ πνευματικά τῆς πονηρίας is, by a very common idiom, equivalent to τὰ πνεύματα τὰ πονηρά.

\* "in heavenly places"; ἐν τοῖς ἐπουρανίοις. So in 1: 3, 20; 2: 6; 3: 10. S. French, "les lieux célestes".

\* "take to yourselves"; ἀναλάβετε. Robinson (Ἀναλαμβάνω. 3.) Bretsch., Greenfield. "Take unto you" is ungrammatical.

\* "having overcome all"; ἅπαντα κατεργασάμενοι. Κατερ-

γάζομαι has the signification of *conficere*, "to finish, make an end of" and hence, "to overpower, conquer". Liddell, Rob., Bretsch. De Wette, "überwältigend"; Kendrick, "having overcome all"; Dickinson, "having conquered all"; S. French, "après avoir tout surmonté".

\* "girded around"; περιζωσάμενοι. "To gird" has a regular form of the participle in *cd*, as well as another in *t*. Euphony and present usage demand this change.

\* "having put on"; ἐνδυσάμενοι, (Midd. see Rob.) In 4: 24, ἐνδύσασθαι (inf. midd.) is rendered "that ye put on". In 1 Thess. 5: 8, ἐνδυσάμενοι is translated (E. V.) "putting on". The change in the passage under consideration is recommended by one of Clowes' annotators and by Eadie. S. French, "ayant revetu"; Dickinson, "having put on".

\* "having your feet shod"; ὑποδησάμενοι τοῖς πόδασι. "In many verbs, the original reflexive sense of the middle recedes more from view, while they either become *real intransitives*, or, at least, are translated by us as intransitives, for want of a suitable reflexive mode of expression". Buttman, § 135. 3. Bretsch. "Eph. 6: 15, ὑποδησάμενοι (σανδαλίοις) τοὺς πόδας, pedes quod attinet calceati"; Dickinson and Campbell, "having your feet shod"; S. French, "ayant les pieds chaussés".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the preparation of the gospel of peace;	σίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·	with <sup>b</sup> the readiness of the good
16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.	<sup>16</sup> ἐπὶ πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·	news of peace; <sup>c</sup> besides all, <sup>16</sup> <sup>d</sup> having taken to yourselves the shield of faith, <sup>e</sup> with which <sup>f</sup> ye will be able to quench all the fiery darts <sup>g</sup> of the wicked one. And take the helmet of <sup>17</sup> salvation, and the sword of the Spirit, which is the word of God: praying always with <sup>18</sup> all prayer and supplication <sup>h</sup> in the Spirit, and watching <sup>i</sup> for this very purpose with all perseverance and supplication <sup>j</sup> for all the holy ones; and for <sup>19</sup> me, that utterance may be given to me, <sup>k</sup> that I may open my mouth boldly, to make known <sup>l</sup> the secret of the good news, for which I am an am-
17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:	<sup>17</sup> καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ·	bassador in bonds: that therein I may speak boldly, as I ought to speak.
18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;	<sup>18</sup> διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάρῃ προσκατερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,	<sup>20</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρῤῥησιάσωμαι, ὥς δεῖ με λαλῆσαι.
19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,	<sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρῤῥησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,	I ought to speak. But that <sup>21</sup>
20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.	<sup>20</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρῤῥησιάσωμαι, ὥς δεῖ με λαλῆσαι.	

<sup>b</sup> "with the readiness"; ἐν ἐτοιμασίᾳ. See Rob. Bretsch., "τό in promptu esse ad usum"; De Wette, "Bereitschaft"; Liddell, ἐτοιμασίᾳ = ἐτοιμοτης, "a being prepared", "readiness".

<sup>c</sup> "besides all"; ἐπὶ πᾶσιν. "The sense of the preposition is 'in addition to'", Eadie. See Robinson, Ἐπὶ. Greenfield, "besides, in addition to"; Wakefield and Dickinson, "besides all"; De Wette, "dazu".

<sup>d</sup> "having taken to yourselves"; ἀναλαμβάνοντες. See v. 13, note w. The aorist participle is always a preterite. Stuart, § 51, note 3.

<sup>e</sup> "with which"; ἐν ᾧ. "Wherewith", confined to legal phraseology. So Campbell and Kendrick.

<sup>f</sup> "ye will be able"; δυνήσεσθε. Wakefield, Kendrick, Campbell, and Dickinson.

<sup>g</sup> "of the wicked one"; τοῦ πονηροῦ. See this, John 17: 15, 16, compared with John 14: 30. Robinson and Bretsch. render the word in this verse, "of the wicked one". So Eadie, Wakefield, Clowes, and Kendrick. "The wicked" by the usage of our language, is always referred to "wicked men".

<sup>h</sup> "In the Spirit"; ἐν πνεύματι. Although it is highly probable, that the reference is to the Holy Spirit, still the noun, without the article, will admit the translation "in spirit", (see John 4: 23). The English article should be *Italicized*. Jude v 20.

<sup>i</sup> "for this very purpose"; εἰς αὐτὸ τοῦτο. So Campbell. In Rom. 9: 17 the phrase is rendered, "for this same purpose". "Thereunto" is obsolete.

<sup>j</sup> "for all the holy ones"; περὶ πάντων τῶν ἁγίων. The article should be translated here as has been properly done in the E. V., 1: 15, 18, and 4: 12. So Wakefield, Campbell, and Dickinson. S. French, "tous les saints".

<sup>k</sup> "that I may open my mouth boldly"; ἐν ἀνοίξει τοῦ στόματος μου ἐν παρῤῥησίᾳ. Knapp and Tittmann place the comma after μου, instead of giving it the place assigned to it in the Text. Recept. This change in the punctuation has been followed by Eadie, who translates, "that utterance may be given to me in the opening of my mouth, to make known with", etc. As the interpretation of the passage presents difficulties, in reference to which "much may be said on both sides", I have followed the punctuation of the Text. Recept., but, at the same time, would advise that the following marginal reading be used in the Rev. Version, or, *that utterance may be given to me in opening my mouth, that I may boldly make known*, etc.

<sup>l</sup> "the secret". See 1: 9, note p.

<sup>m</sup> "as to it"; ἐν αὐτῷ. "The phrase refers to the Gospel", Eadie. Ἐν has the signification of "as to, concerning" Rom. 11: 2. 1 Cor. 9: 15. See Rob., Greenfield, Ἐν. Eadie paraphrases this passage, "that in, or, in connection with it, I may exercise freedom of speech". Wakefield, "in its behalf"; Campbell, "concerning it"; S. French, "afin que j'en parle".



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
21 But that ye also may know my affairs, <i>and</i> how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.	21 Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ.	ye may also know my affairs, <i>and</i> what I am doing, Tychichus, <i>the</i> beloved brother and faithful minister in the Lord, <i>will</i> make all things
22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and <i>that</i> he might comfort your hearts.	22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.	known <i>to</i> you: whom I have <i>sent</i> to you <i>for</i> this very purpose, that ye might know our affairs, and <i>that</i> he might comfort your hearts.
23 Peace <i>be</i> to the brethren, and love with faith from God the Father and the Lord Jesus Christ.	23 Εἰρήνῃ τοῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.	Peace <i>be</i> to the brethren, and love with faith from God the Father and <i>from</i> the Lord Jesus Christ.
24 Grace <i>be</i> with all them that love our Lord Jesus Christ in sincerity. Amen.	24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. ἀμήν.	<i>Grace be</i> with all, who love <i>our</i> Lord Jesus Christ in sincerity. <i>Amen.</i>
Written from Rome unto the Ephesians, by Tychicus.	Προς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.	

° "what I am doing"; τί πράσσω. "How I do", is now used to indicate a reference to the speaker's health. The above rendering corresponds with the signification of the verb which indicates *continuous* action, "to busy one's self about", Greenfield, Robinson. Campbell, as above.

° "the beloved"; ὁ ἀγαπητός. The definite article is used by Cranmer and Wakefield. De Wette, "*der geliebte Bruder*"; Belgic, "*de geliefde Bræder*"; S. French, "*le bien aimé frère*".

° "will make known"; γνωρίσει. The idea of *command* or *determination* is not conveyed by the Greek verb, hence "will" is the proper equivalent. Wakefield, Dickinson, Campbell, Kendrick, and Clowes.

° "will make all things known to you". This is the natural arrangement in English. Such an order is important, as it materially aids the reader or hearer in recollecting the Scriptures.

° "for this very purpose"; εἰς αὐτὸ τοῦτο. So Kendrick and Wakefield. See v. 18, note i.

° "*from* the Lord Jesus Christ". As Κυρίου Ἰησοῦ is connected by καὶ to Θεοῦ πατρὸς governed by ἀπὸ, "from" should be inserted before "the". So Dickinson. S. French, "*de la part de Dieu le Père, et du Seigneur Jésus Christ*"; De Wette, "*von—dem Herrn Jesu Christo*".

° "Grace *be* with all, who love". There is no necessity for "them" before "who". If any pronoun is used, it should be "those". Wakef., Dickinson, and Kendrick have no pronoun.

° "Amen"; ἀμήν is rejected by Griesbach, Scholz, Lachmann, and Tittmann, and questioned by Knapp. I advise its omission in the Rev. Version.

It is hardly necessary to take notice of the postscript to this Epistle. It is of *no authority*, and should be omitted in the Rev. Version.

GENERAL NOTE. Where "unto" has been dropped for "to", "upon" for "on", and the relative "which" for "who", or "that" for "who", in conformity with the grammar of our language as modified by time, it has not been deemed necessary to notice such changes, except in a few cases.





THE  
REVISED VERSION  
OF  
THE EPISTLE TO THE EPHESIANS,  
WITH MARGINAL READINGS.





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WITH MARGINAL READINGS.

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I. PAUL, an apostle of Jesus Christ by the will of God, to the holy *ones* who are at Ephesus, even the believers in Christ Jesus:  
2 grace *be* to you, and peace, from God our Father, and the Lord Jesus Christ.  
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly *\*places* in Christ:  
4 even as he chose us in him, before the foundation of the world, that we should be  
5 holy and blameless before him; in love having predestinated us to be adopted as sons through Jesus Christ for himself, according  
6 to the good pleasure of his will, to the praise of the glory of his grace, with which  
7 he favored us in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of  
8 his grace: which he made to abound towards  
9 us in all wisdom and understanding; having made known to us the secret of his will, according to his good pleasure, which he  
10 purposed in himself, as to the plan in the fulfilment of the time to unite all in Christ,  
11 *both* those in heaven, and those on earth; in him, in whom also we obtained an inheritance, having been predestinated according to the purpose of him who effectually worketh

all things according to the counsel of his own will: that we who first trusted in Christ, 12 might be to the praise of his glory: in whom 13 ye also, (having heard the word of truth, the good news of your salvation,) in whom also having believed, ye were sealed with that Holy Spirit of promise, who is the earnest 14 of our inheritance until the redemption of the purchased possession, to the praise of his glory.

For this cause I indeed, having heard of 15 your faith in the Lord Jesus, and love to all the holy *ones*, cease not to give thanks for 16 you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the 17 Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him: the eyes of your heart being en- 18 lightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the holy *ones*, and what *is* the exceeding greatness of his 19 power towards us who believe, according to the effectual working of his mighty strength, which he effectually wrought in Christ, when 20 he raised him from the dead, and seated *him* at his own right hand in the heavenly *places*, far above every principality, and power, and 21 might, and dominion, and every name that is named, not only in this world, but also in

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*\* or, things.*

22 that which is to come: and put all *things*  
under his feet, and appointed him head over  
23 all *things* to the congregation, which indeed  
is his body, the fulness of him who filleth all  
in all.

II. AND you *hath he brought to life*, who  
2 were dead in trespasses and sins; in which  
ye formerly walked according to the course  
of this world, according to the prince of the  
power of darkness, the spirit now effectually  
3 working in the sons of disobedience: among  
whom also we all formerly took our way in  
the inordinate desires of our flesh, performing  
the wishes of the flesh and of the mind; and  
were by nature children of wrath, even as  
4 others. But God being rich in mercy, for his  
great love with which he loved us, even when  
5 we were dead in trespasses, hath brought us  
to life with Christ; (by grace ye are saved;)  
6 and hath raised *us* up together, and made us  
sit together in heavenly *places*, in Christ Je-  
7 sus: that in the ages to come he might show  
the exceeding riches of his grace in *his* kind-  
8 ness towards us, through Christ Jesus: for  
by grace are ye saved, through faith; and  
this not of yourselves, *it is* the gift of God:  
10 not of works, lest any one should boast. For  
we are his workmanship, created in Christ  
Jesus for good works, in which God before  
prepared *us* to walk.

11 Therefore remember, that ye *being* formerly  
Gentiles in the flesh, who are called the Un-  
circumcision by that which is called the  
Circumcision made by hands in the flesh;  
12 that at that time ye were without Christ,  
being aliens from the commonwealth of  
Israel, and strangers as to the covenants of  
promise, having no hope, and without God  
13 in the world: But now, in Christ Jesus, ye,  
who formerly were far off, are made near by  
14 the blood of Christ. For he is our peace,  
who made both one, and broke down the  
15 partition-wall of separation; having abolished  
in his flesh the enmity, the law of com-  
mandments *contained* in ordinances: to make

in himself of two one new man, *so* making  
peace; and to reconcile both to God in one 16  
body by the cross, having slain the enmity  
by it: and came and preached peace to you 17  
who were far off, and to those who were near.  
For through him we both have access with 18  
one Spirit to the Father. Now therefore 19  
ye are no longer strangers and foreigners, but  
fellow-citizens with the holy *ones*, and of the  
household of God; having been built on the 20  
foundation of the apostles and prophets, Jesus  
Christ himself being the chief corner-stone; in 21  
whom all the building fitly joined, groweth  
up to a holy temple in the Lord: in whom 22  
ye also are built up together, for a habitation  
of God in the Spirit.

III. For this cause, I Paul, the prisoner  
of Jesus Christ for you Gentiles, since indeed 2  
ye have heard of the stewardship of the grace  
of God, given to me for you: that by revela- 3  
tion he made known to me the secret, as I  
wrote briefly before; as to which, when ye 4  
read, ye can understand my knowledge in the  
secret of Christ, which in other generations 5  
was not made known to the sons of men, as  
it is now revealed to his holy apostles and  
prophets by the Spirit; that the Gentiles 6  
should be fellow-heirs, and of the same body,  
and joint-partakers of his promise in Christ  
through the good news: of which I became 7  
a minister, according to the gift of the grace  
of God given to me by the effectual working  
of his power. To me, who am less than 8  
the least of all the holy *ones*, was this grace  
given, to preach among the Gentiles the  
unsearchable riches of Christ; and to teach 9  
all *men* what is the plan of the secret,  
which was hidden from everlasting with  
God, who created all things: in order that 10  
now to the principalities and powers in  
heavenly *places* might be made known through  
the congregation the manifold wisdom of  
God; according to the eternal purpose which 11  
he formed in Christ Jesus our Lord: in whom 12  
we have boldness and access with confidence

13 through faith in him. Therefore I entreat  
 you not to be discouraged by my afflictions  
 14 for you, which are your glory. For this  
 cause I bow my knees to the Father of our  
 15 Lord Jesus Christ, from whom the whole  
 family in heaven and on earth is named, that  
 16 he would grant you, according to the riches  
 of his glory, to be strengthened with might  
 17 through his Spirit, as to the inner man; that  
 Christ may dwell in your hearts through  
 18 faith; that being rooted and established in  
 love, ye may be fully able with all the holy  
 ones to comprehend what is the breadth, and  
 19 length, and depth, and height; even to know  
 the love of Christ, which surpasseth knowl-  
 edge, that ye may be filled with all the ful-  
 ness of God.

20 Now to him who is able to do exceeding  
 abundantly above all that we ask or think,  
 according to the power that effectually work-  
 21 eth in us, to him be glory, in the congregation  
 in Christ Jesus to everlasting generations!  
 Amen.

IV. I THEREFORE, the prisoner of the Lord,  
 beseech you to walk worthy of the calling  
 2 with which ye were called, with all lowliness  
 and gentleness, with long-suffering, bearing  
 3 with one another in love; endeavoring to  
 keep the unity of the Spirit in the bond of  
 4 peace. *There is one body, and one Spirit,*  
 even as ye were called to one hope of your  
 5 calling; one Lord, one faith, one immersion,  
 6 one God and Father of all, who is over all,  
 7 and through all and in you all. But to  
 each one of us was grace given according  
 to the measure of the bountifulness of Christ.  
 8 Therefore *the scripture* saith, When he ascend-  
 ed on high he led away a multitude of cap-  
 9 tives and gave gifts to men. Now this *saying*  
 He ascended, what doth it mean, but that  
 he also descended first into the lower parts  
 10 of the earth? He who descended, is the

same one, who also ascended far above all  
 the heavens, that he might fill all things.  
 And he appointed some, apostles; and some, 11  
 prophets; and some, evangelists; and some,  
 pastors and teachers; for the perfecting of 12  
 the holy ones, for the work of the ministry,  
 for the building up of the body of Christ:  
 until we all come to the unity of the faith, 13  
 and of the knowledge of the Son of God,  
 to a full grown man, to the size of the full  
 stature of Christ: that we may be children 14  
 no longer, tossed, and borne around with  
 every wind of doctrine, by the knavery of  
 men, by their craftiness in deceitful wiles:  
 but acting sincerely in love, we may grow 15  
 up unto him in all things, who is the head,  
 even Christ: from whom the whole body fitly 16  
 joined and united by every assisting joint,  
 according to an effectual working in the  
 measure of each single part, causeth the in-  
 crease of the body to the building up of  
 itself in love.

This therefore I say, and testify in the 17  
 Lord, that ye walk no longer even as the  
 rest of the Gentiles walk, in the vanity of  
 their mind, having the understanding dark- 18  
 ened, being alienated from the life of God  
 through the ignorance that is in them,  
 through the stupidity of their heart: who, 19  
 being past feeling, have given themselves up  
 to lasciviousness, to practice all uncleanness  
 with eagerness. But ye have not so learned 20  
 Christ; since indeed ye heard him and were 21  
 taught by him, as the truth is in Jesus; as 22  
 it respects the former course of life, to put  
 off the old man, corrupted by deceitful, in-  
 ordinate desires; and to be renewed in the 23  
 spirit of your mind; and to put on the new 24  
 man, who according to God is created in  
 righteousness and true holiness.

Therefore putting away lying, let each one 25  
 speak truth with his neighbor: for we are  
 members one of another. Should ye be 26  
 angry, sin not: let not the sun go down  
 upon your wrath: nor give place to the 27  
 devil. Let the thief steal no more: but 28

\* Some read, *in us all*; others, *in all*.

<sup>b</sup> "first" (πρῶτον) is regarded by many as doubtful.



rather let him toil, working with his hands at what is good, that he may be able to impart to him who needeth. Let no corrupt word proceed out of your mouth, but rather whatever is good for needful building up, that it may confer a benefit on the hearers: and grieve not the Holy Spirit of God by whom ye were sealed for the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice: and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake forgave you.

V. BE ye therefore followers of God as beloved children; and walk in love, even as Christ loved us, and gave himself up for us an offering and a sacrifice to God for a sweet odor. But fornication, and all uncleanness, or covetousness, let them not even be named among you, as becometh holy *ones*; nor indecency, nor foolish talking, nor reproachful jesting, which are not becoming: but rather thanksgiving. For this ye well know, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the kingdom of Christ and of God.

6 Let no one deceive you with vain words: for on account of these things, the wrath of God cometh on the sons of disobedience. Therefore be not partakers with them. For ye were formerly darkness, but *are* now light in the Lord: walk as children of light; (for the fruit of the light *is* in all goodness, and righteousness, and truth;) examining what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather even reprove *them*. For it *is* a shame even to speak of those things which are done by them in secret. But all things that are reprov'd, are manifested by the light: for whatever is manifested is light. Therefore *it* saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Therefore see that ye

walk carefully, not as the unwise, but as the wise, redeeming the time, because the days *16* are evil. Therefore be not foolish, but understand what the will of the Lord *is*. And be *18* not drunk with wine, in which there is dissoluteness; but be filled with the Spirit; speaking to one another in psalms, and *19* hymns, and spiritual songs, singing and making melody with your hearts to the Lord, giving thanks always for all things to *20* God, even the Father, in the name of our Lord Jesus Christ; submitting yourselves *21* to one another in the fear of Christ.

Wives, submit yourselves to your own husbands, as to the Lord. For the husband is *23* the head of the wife, even as Christ is the head of the congregation: *and* he *is* the Saviour of the body. But as the congregation *24* is subject to Christ, so also let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ loved the congregation, and gave himself up for it; that he might sanctify it, having cleansed it *26* with the bathing of water by the word, that he might present it to himself a glorious congregation, not having spot or wrinkle, or any such thing; but that it might be holy and blameless. Thus ought husbands to love *28* their wives, as their own bodies. He who loveth his wife, loveth himself. For no one *29* ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord *doth* the congregation: for we are members of his *30* body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and the two shall be one flesh. This is a great *32* secret: but I am speaking concerning Christ and the congregation. But indeed, let each *33* one of you in particular love his wife even as himself: and *let* the wife *see* that she reverence her husband.

VI. CHILDREN, obey your parents in the Lord: for this is right. Honor thy father and *2* mother, (which is the first commandment with

3 a promise,) that it may be well with thee,  
and that thou mayest live long on the earth.  
4 And, ye fathers, do not provoke your children:  
but bring them up in the discipline and in-  
5 struction of the Lord. Servants, obey *your*  
masters in the flesh, with fear and trembling,  
in *the* integrity of your heart, as *ye obey* Christ;  
6 not with eye-service, as men-pleasers; but as  
servants of Christ, doing the will of God from  
7 the soul; with good will, as serving the Lord,  
8 and not men: knowing that whatever good  
any one may do, he will receive a recompense  
for it from the Lord, whether *he be* bond or  
9 free. And, ye masters, do the same to them,  
forbearing to threaten: knowing that even  
your own Master is in heaven; and there is  
no respect of persons with him.  
10 Finally, my brethren, be strong in the  
11 Lord, and in the power of his might. Put  
on the whole armor of God, that ye may be  
able to stand against the wiles of the devil.  
12 For our struggle is not against flesh and  
blood, but against principalities, against  
powers, against the rulers of this darkness,  
against wicked spirits in heavenly *places*.  
13 Therefore take to yourselves the whole  
armor of God, that ye may be able to with-  
stand in the evil day, and having overcome  
14 all, to stand. Stand therefore, having your  
loins girded around with truth, and having  
put on the breast-plate of righteousness;

and having your feet shod with the readiness 15  
of the good news of peace; besides all, hav- 16  
ing taken to yourselves the shield of faith,  
with which ye will be able to quench all the  
fiery darts of the wicked one. And take the 17  
helmet of salvation, and the sword of the  
Spirit, which is the word of God: praying 18  
always with all prayer and supplication in *the*  
Spirit, and watching for this very purpose,  
with all perseverance and supplication, for all  
the holy *ones*; and for me, <sup>a</sup>that utterance 19  
may be given to me, that I may open my  
mouth boldly, to make known the secret of  
the good news, for which I am an ambas- 20  
sador in bonds: that as to it, I may speak  
boldly, as I ought to speak.

But that ye may also know my affairs, *and* 21  
what I am doing, Tychichus, the beloved  
brother and faithful minister in the Lord, will  
make all things known to you: whom I have 22  
sent to you for this very purpose, that ye  
might know our affairs, and *that* he might  
comfort your hearts.

Peace *be* to the brethren, and love with 23  
faith from God the Father and *from* the Lord  
Jesus Christ. Grace *be* with all, who love 24  
our Lord Jesus Christ in sincerity.

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<sup>a</sup> or, *that utterance may be given me in opening my mouth  
that I may boldly make known, etc.*



















